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With Explorations From Khartoum On The White Nile, To The Regions Of The Equator, Being Sketches From Sixteen Years' Travel (1861)

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AND

CENTRAL AFRICA

WITH EXPLORATIONS FROM KHARTOUM ON THE WHITE NILE
TO THE REGIONS OF THE EQUATOR

BEING

SKETCHES FROM SIXTEEN YEARS' TRAVEL

BY

JOHN PETHERICK, F.R.G.S.

HER BRITANNIC MAJESTY'S CONSUL
FOR THE SOUDAN

WILLIAM BLACKWOOD AND SONS
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TO THE

LADY ASHBURTON.

MADAM,

In Dedicating the accompanying Work to your Ladyship, it is my desire to show my appreciation of the great interest you have always taken in Geographical Explorations and Discoveries.

I beg to offer this testimony of my respect, and have the honour to subscribe myself,

Your Ladyship's

Most obedient Servant,

JOHN PETHERICK.

4 Russell Place, London,
Feb. 23, 1861.

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CONTENTS.

CHAPTER I.

PAGE

Arrival in Egypt—Mehemet Ali; first interview with him—The Viceroy's memory—Anxiety for coal—Results of English education—Egyptian coal-mining—Edhem Bey—French and English rivalry—The Viceroy's instructions—Preparations for the desert—Delay at Suez—An Egyptian steamer—Getting up steam, . . . 1–14

CHAPTER II.

Start at last—Arrival at Tôr—Amateur doctoring—Bedouin costume—The simoom—Effects of the storm—The lost recovered—The Arabs of Mount Sinai—Female head-dress—Marriage ceremonies—Geology of the district—Akaba—Arab feuds—After-fate of Saleh—Akaba and its Governor—A lax Mohammedan—Noisy sentries—A parting feast—Evening scene, ... 15–32

CHAPTER III.

The order of march—An alarm—A caravan attacked: its escape—Copper-smelting remains—Start for Cairo—A grain caravan—Arrival at Cairo—The Frenchman and his success—Mummy-pits at Saccara—Down the Nile—An accident, ... 33–44

CHAPTER IV.

Start for Upper Egypt—Stay at Luxor—Bedouin costume—Sheikh Abdallah—A Mosque and its endowments—A Sheikh and his wives—A newly-married pair—Entrance on the desert—Independence of the Bedouins—Grain tribute—Arab sword-dance—Ancient well—Female costume—A destitute pilgrim: his sufferings—The caravan missed—The camels in full flight—An inscription—Excessive heat—A nocturnal visitant—Arrival at Cosseir—Visit from the governor, . 45–66

CHAPTER V.

PAGE

Sketches of Cosseir—Scarcity of water—A night journey: the trail lost—Geology of the district—Arab skill in tracking—Want of water—Water found at last—The lost pen-knife—An Arab on the trail—Cooking the camel—Ancient lead-mine—Again hunt for water—The guide at fault—Increasing difficulties—Repeated disappointments—Relief at last—Bedouin hospitality—The caravan safe—Sufferings of the camels—The guide deposed from office—A desert adventure, 67–88

CHAPTER VI.

Arab children—Ancient ruins—Habits of the Ababde Arabs—Resistance to taxation—The mines of Djebel Zabara—A mountain-pass—Ruins of Sikate—A Mohammedan saint—The Nile once more—Karag and his friends—A meeting in the desert—Ignorance of money—Return to the Nile, ... 89–100

CHAPTER VII.

Searching for coal—Geology of Wadi Araba—Mehemet Ali—Departure for Kordofan—The cataracts of the Nile—Value of the date-tree—The Nubian desert—Arrival at Berbera—A Turkish bath in Nubia—Costume in the Soudan—Female passion for ornament—Sketches of the town—Houses and domestic economy—Store-rooms and kitchens—Primitive flour-mill—Wives, children, and slaves—Matumma and its manufactures—Conquest by Ismail Pacha—Conspiracy against him—His murder—Atrocities of the Defterdar—Summary justice—A mock trial and its results—A strange sentence, . . 101–124

CHAPTER VIII.

Gazelle-shooting—Junction of the two Niles—Hhalid Pacha and his Pachalik—Negro regiments—Occupations of the Soudanese—Revenue of the province—Catholic mission at Khartoum—The town of Khartoum—Its commerce, ... 125–133

CHAPTER IX.

Voyage up the White Nile—The Hassanyeh—An evening party—A Hassanyeh belle—Her performances—A lax Mussulman—Habits of the people—Marriage contracts—Extraordinary marriage custom—A wedding—Hospitality, ... 134–145

CHAPTER X.

PAGE

Sporting rambles—Aspect of the country—A Hassanyeh encampment—Treatment of the horses—Our reception—Amulets and their effect—Introductory civilities—Sheikh Aboo Gadoum—A Hassanyeh picnic—An Arab delicacy—Household economies—Brewing of merissa—Anecdote of Mehemet Ali—Rarity of drunkenness—Home manufactures—Household utensils—Conduct of the Turks among them—A feast and its accompaniments—The ostrich and its feathers—Ostrich-hunting—Bagging the game, ... 146–166

CHAPTER XI.

Position of the population—Their agriculture—Seed-sowing—The crops, and weeding them—The harvest—Thrashing and storing—Culture in the Valley of the Nile—Culture of the lowlands—Rearing the children—A sunset scene—Evening arrival of the flocks—Milking the flocks—Appearance of the cattle, ... 167–179

CHAPTER XII.

Departure—A dromedary race—Loading the camels—Bustard-stalking—Aboo Garad—Custom-house policy—A plundering party—Tale of an Arab foray—Teal-shooting—Preparations for market—Travelling merchants—Market scenes—Slaughter of a naga—The butcher's stall—Donkey-dealing, and its dodges—Driving a bargain—The currency—Our rakuba—Close of the market, ... 180–198

CHAPTER XIII.

A fresh start—Gum, and its collection—Aspect of the country—A supper-party—A morning scene—Eagles and vultures—Gazelle-stalking—The white ants—The great ant-bear, ... 199–207

CHAPTER XIV.

Signs of cultivation—The baobab-tree—Costumes—Hospitable reception—The marara again—Dinner—Construction of the huts—Their appurtenances and furnishings—Fumigation, and its uses—Position of the females—Hospitality to strangers—Schools, schoolmasters, and school-fees—The village fakeer, and his occupations—Amulets, and their power—Exorcising the fiend—Runaway slaves—Their treatment if taken—Evening scene at the village—Arab and half-caste beauties, ... 208–225

CHAPTER XV.

PAGE

Gazellé-hunting—The askaneet and its thorns—Amateur tailoring—Wells of Kordofan—Raising the water—Watering the flocks—Sunset scene—Travellers in Kordofan—An Ostrich-hunt—Death of the ostrich—Ostrich beef—Character of the country—Stalking the erial—An ambush—The antelopes in sight—Death of the buck, . 226–241

CHAPTER XVI.

Arrival at Il Dôm—Industry of the Kordofanese—Impulses to exertion—Peculations of government officials—Government oppression—Moonlight in Kordofan—Cultivation and implements—Treatment of slaves—Gum, and its collection—Hellet Wallad Zaky—Wallad Zaky—Kordofanese aristocratic costume—His household and slaves—Hospitality in Kordofan—Afternoon occupations—Oasis of Bara—Reception by the Pacha—A dinner invitation—Mustapha Pacha, . 242–260

CHAPTER XVII.

Kordofan and its history—The aborigines—Arab immigrants—Conquest by Sennaar—The Sultan of Darfour—His invasion of Kordofan—Defensive preparations—Decisive battle—Conquest of the country—Character of the Kordofanese—Passion for ornament—Invasion by Mehemet Ali—The Darfour cavalry—Victory of the Egyptians—Abandonment of Il Obeid—Rapacity of the conquerors—Free Negro settlement—Cruelties of the Defterdar—Cruelties to his dependents—Sufferings of the Kordofanese—Oppression by the conquerors—Emigrations from the country—The people reduced to poverty—The gum trade—Prices of produce, ... 261–285

CHAPTER XVIII.

Mustapha Pacha—Career of the Governor—His administration—The Jereed—The Governor's clown—Our escort and route—Iron ore and works—Primitive furnace-bellows—Sporting feats—The secretary eagle—The runaway dromedary—The Dongolaui country—An oasis and its enjoyments—Expedition against the Bagaras—Arrival at Il Obeid—Sketches of the town—Its public buildings—Scenes in the market-place—The Bagara women—Trade of the province—Method of trading—The dry season at Lobeid—A night feast—Occasion of the feast—Circumcision, ... 286–310

CHAPTER XIX.

PAGE

Journey in Dar Hamr—Arrival at Farsha—A lawsuit and trial—The decision—The Hamr tribe—Value of the water-melon—The baobab—The garât insect—A venomous serpent—Effect of the rains—Lobeid after the rains—The expedition against the Selaem—Recall of the Governor—Beauty of the scenery—Attack by the Kababish—The caravan surprised—Cause of the attack—Reconciliation—Training of the young camels—Flight of locusts—Return to the Nile—Stay at Khartoum—Intermittent fever—Diseases, and native doctoring—Guinea-worm, and its treatment—Treatment of smallpox, . 311–335

CHAPTER XX.

A change of occupation—The White Nile—Departure on trading voyage—Voyage up the river—Leave the Soudan—Adventure with a crocodile—The first Shillooks—The Abba Islands—The Jebelein—Bagara filibusters — Assault by a hippopotamus — The stolen pincers — A Bagara chief—Sporting exploits—An elephant—The Shillooks and their capital—Habits of the Shillooks—Their government—A Shillook chief and his family—His harem and household—Primitive boats and fishing—Abundance of crocodiles—The Sobat river—The Djibba tribe—Scenery of the river—Great lake—The Nouaer—Novel mode of salutation—Voyage up the lake—Difficulty of its navigation—The natives hostile—Trading for ivory—A bargain concluded, 336–369

CHAPTER XXI.

Second expedition—Journey into the interior—Hostility of the natives—Supplies provided—Desertion of the porters—Continued hostility—A traveller's tales—Detachments sent off—Native and English sorcery—A sermon, and its reception—Demand for rain—A ruse, and its success—A fly-hunt, and its failure—The detachments return—Effects of a donkey-charge—Return to the boats—Death by a hippopotamus, ... 370–386

CHAPTER XXII.

Fresh expedition—Arrival at Kŷt—Villages passed—The Neanglau tribe—The habits of the tribes—Costume and ornaments—Social state—Habits of the Djour—Iron-working among the Djour—Smith-work among the Djour—South American beads in Africa—Reception by the Dôr—Dôr granaries and huts—Costumes and weapons—Costume of the women—The village and surrounding country—Feuds between the villages—A negro fight—Victory of Djau—A victim—The war-dance, ... 387–407

CHAPTER XXIII.

PAGE

Visit to Madunga—Treacherous attack—Ferocity of the panther—A reconciliation—Sporting adventures—Elephant-hunting—Success of the hunt—Modes of killing the elephant—The mother and her young—Peculiarities of the African elephant—Rival expeditions, and their fate—Threatened attack—Defensive preparations—State of siege—A counter attack—Its success—A mistake, and reconciliation—Negro eloquence—The Dinka sue for peace—Return toward the boats—Scene of a massacre—An attack, and its defeat—The boats amissing—The boats found—A herd of elephants—Death of a giant—Arrival at Khartoum, ... 408–434

CHAPTER XXIV.

A fresh start southward—Reception by the Ajack—Arrival of provisions—The camp in expectation—Interchange of civilities—The chief and his brother—Reception by the Djour—Peace concluded and ratified—Festivities on the occasion—Detachments sent out—Arrival at Kurkur—Defeated by bees—Journey continued—Reception by the natives—Return to Khartoum, ... 435–449

CHAPTER XXV.

Journey southward from Moora—The forest on fire—Charged by a rhinoceros—Treachery of the natives—The Dôr boundaries reached—Progress southward—Arrival among the Neam Nam—Entrance into the village—An anticipated cannibal feast—A mediator—Effects of a shot—Threatening aspect of affairs—A reconciliation—Tusk-collecting, and its results—Future prospects, ... 450–464

CHAPTER XXVI.

Trade unknown among the Neam Nam—Neam Nam costume and ornaments—A ruse, and its effects—Kind treatment of slaves—Cannibalism—Commencement of the rains—A native elephant-hunt—Barter for the tusks—Northward journey—Return to the lake—Natural history collections—The balaeniceps and its haunts—Rearing of the young birds—Capture of a young hippopotamus—Arrival at Khartoum—Return to England—Native vocabularies, . . . 465–482

SKETCH-MAP OF THE AUTHOR'S TRAVELS, 1853-58.

EGYPT, THE SOUDAN, AND CENTRAL AFRICA.

CHAPTER I.

ARRIVAL IN EGYPT—MEMEMET ALI: FIRST INTERVIEW WITH HIM—THE VICEROY'S MEMORY—ANXIETY FOR COAL—RESULTS OF ENGLISH EDUCATION—EGYPTIAN COAL-MINING—EDHEM BEY—FRENCH AND ENGLISH RIVALRY—THE VICEROY'S INSTRUCTIONS—PREPARATIONS FOR THE DESERT—DELAY AT SUEZ—AN EGYPTIAN STEAMER—GETTING UP STEAM.

HAVING entered the service of his Highness Mehemet Ali Pacha, Viceroy of Egypt, as mining-engineer, I left England on the 25th of March, in the year 1845, on board the Great Liverpool; and after a very pleasant voyage, with about fifty cabin passengers on excellent terms with each other, we arrived at Alexandria on the 5th of April. The majority of the passengers were military and civil officers proceeding to India—some newly married; and some few ladies going out with the agreeable prospect of being married. A few gentlemen were on their way to Ceylon, where they had been established in farming. I was the only one to remain in Egypt.

On my arrival at a hotel, and having reported myself to Artim Bey, Egyptian Minister for Foreign Affairs, I was directed to proceed with as little delay as possible to Cairo, his Highness having made repeated inquiries for me. Returning to the hotel, I found several carriages waiting to take on the India passengers, whom I joined; and, no railway then existing, we embarked on board a small steamboat on the Mahmood-yeh Canal for Adfeh, and from thence on the Nile to Cairo, which we reached at 10 A.M. on the 7th of April.

On the following day I was presented to his Highness Mehemet Ali Pacha, at Shubra, a favourite residence of his, near a small village of that name on the Nile, about half an hour's pleasant drive from the city. He was sitting on a raised divan, in a beautiful kiosk, in his justly celebrated gardens. Having been honoured with a chair a short distance opposite to him, he saluted me by gently raising his right hand, scrutinising me severely with his searching dark eyes. An Armenian, Khosroff Bey, was in attendance, standing on the Pacha's right, who interpreted to me in French what fell from the Viceroy. Addressing me, he said, "Welcome to Egypt." I bowed. "I have sent for you to travel in my country to search for minerals, but particularly for coal, of which I stand much in need. You have been very highly recommended to me, and I hope you will be successful in your researches. I have a manufactory at Boulak, which I wish you to see; and I want to enlarge it,

when you have found coal for me, that I may make guns and steam-engines, and feel myself independent of England. I have several of your countrymen in my employ. As soon as you have reposed from the fatigues of your voyage, I wish you to travel over my country, for which I will give you every facility; and although I have great confidence in Englishmen," he observed, smiling, "I must tell you that I have also a French engineer, who has just arrived, and who will proceed on the same mission as yourself:" adding, "There are no such inveterate enemies as the English and the French, and the greatest battles of our time have been fought between them. Now, I want to get up a little fight in Egypt between you and the Frenchman, of which I hope to reap the advantage; and, depend upon it, the victor who first discovers coal shall be handsomely rewarded." And the old Pacha concluded by laughing heartily. I assured his Highness that it should be no fault of mine if I did not succeed; and, as I was anxious to lose no time, as soon as I was informed of the field of operations my competitor had chosen to explore, I would decide upon my own.

The Pacha looked satisfied, telling me to rest and amuse myself in Cairo, and that he would shortly send for me. He turned to Mr T., a wealthy English Alexandrian merchant, with whom he had been for many years connected in business, who had introduced me, and conversed with him upon the state of the market, the stocks of grain, seeds, and cotton—displaying a

memory of extraordinary capacity, and a most intimate knowledge of the state of his commercial and agricultural affairs. Alluding to the subject on our way back, Mr T. remarked: "Every time I see him and converse about his own affairs, no matter of what nature, I the more admire the extraordinary retentiveness of his memory, which not unfrequently is much too good for most of his ministers."

At the hotel I found that my fellow-passengers from England were about to depart in the two-wheeled, four-horsed vans, for Suez, as, in consequence of the non-arrival of the Calcutta steamer at that port, they had been indulged with a day's repose at Cairo. I took leave of them as of old friends; and although our routes lay in widely different directions, we all expressed hopes of some day meeting again.

I forego any description of Cairo, its bazaars and mosques, with which the reader will long since have become acquainted.

The day following the departure of the passengers, a message was brought me that his Highness the Viceroy wished to see me at the citadel. I accordingly mounted a donkey, which operation was greatly facilitated by the messenger, a Turkish kawass, using his staff on the backs and shoulders of sundry donkey-boys, who, pushing on their animals with loud vociferations, effectually hemmed in the one I had made choice of; so that, had it not been for his assistance, I felt that I should have had no discretion in the matter, but have been at the mercy of the

strongest boy as to which animal I was destined to ride. Thanks to the kawass's stick, however, the boys gave up the game; and being allowed to choose for myself, I was soon careering through the crowded streets of the Moski and Hamsawi to the citadel.

There were many Turks wearing diamond stars on their breasts, indicative of their rank, waiting an audience. My kawass announcing me to one of the interpreters, I was shown into his divan, when he informed his Highness of my arrival. I had not to wait long before I was conducted to the Viceroy, who was sitting cross-legged on a low and broad divan, the interpreter I had before seen at Shubra standing near him, and a Mamelook driving away the flies before him. He received me kindly, and beckoned me to a seat. Looking at me, he said in Turkish, which the interpreter explained to me, that he was causing a pit to be sunk, in search of coal, in the petrified forest—which had been already executed to a considerable depth—which he wished me to examine; for which purpose he would send me a horse to ride, an interpreter and a kawass to accompany me—asking when I could make it convenient to go. I answered, "To-morrow;" when he said, "I wish you to go down the pit, see the bottom, and examine it very carefully; after which you will come to me at Shubra and give me your candid opinion on the probability of finding coal there. I am told that, judging from the petrifaction of the wood on the surface, it is sure to exist in a carbonised state underneath." He then asked me

several questions relative to coal-mines in England—whether they were always very deep—the number of men employed in them—and if the coal in England would last many years longer. Although I did not see the force of the argument, or agree to the necessity of wood being carbonised beneath the ground because it had been petrified on the surface, I answered him satisfactorily as to the other points; and, some Turks having been called for, he dismissed me.

The following morning, at sunrise, an Arab interpreter, who spoke English, and a kawass, both mounted on dromedaries, and a "sais" leading a well-bred horse for myself, were waiting for me. They were provided with a water-skin, to which I added some more substantial fare in the shape of cold fowls and tongue, which we suspended from the saddles of the dromedaries. On the way, the effendi, my interpreter, entertained me about England—what a fine country it was, how much he should like to live there, &c. In a short time I gleaned from him that he was the son of a poor fellah; that by order of Mehemet Ali he had been, with many other boys of his own age, forcibly taken from his home, put to school and supported at the expense of the Egyptian government, and subsequently sent to England, professedly to study mineralogy and mining; but he confessed that, although he had amused himself greatly at the Viceroy's expense, he did not know much about mining or mineralogy either. The only thing he had learned was to speak English, and drink beer and spirits. The English

ladies also he admired greatly; and, to my no small surprise, I found that he had married an English girl, who was then living with him in Cairo. Previous to his marriage he had adopted Christianity, and assured me that he attended scrupulously to his religious duties, and accompanied his wife every Sunday to the Protestant church. However, I may as well state that the religious ideas of the effendi turned out to be rather elastic, as two years later, after the death of his English wife, he returned to his former faith, and married a couple of Mohammedan girls.

After a ride of two hours we arrived at our destination, about thirteen miles from Cairo. On descending the pit, I found that it had been sunk in a very recent calcareous formation, intersected with beds of blue marl, to a depth of 266 yards, which had been ascertained to be about 100 feet below the bed of the Nile; and that there was just as much probability of finding coal on the top of the Pyramids as there.

Hastening my return, I found the Viceroy at Shubra, in the evening, playing cards with three comfortable-looking grey-bearded Turks, all of whom, with the exception of his Highness, wore large diamond decorations.

When I entered, the playing ceased, and the Viceroy eagerly inquired if I had been down the pit. Answering in the affirmative, and that I did not consider that there was the remotest chance of discovering coal in such a locality, he inquired the exact depth of the pit, and if in England coal existed at greater depths. On

my replying that certainly coal had been found and worked deeper than the shaft at Tourra, he struck the table such a blow with his fist, that the shock sent the cards flying up, exclaiming, while fire darted from his eyes, "Then I'll sink a thousand yards!" I made my salaam; and, rising, left the old Turks nearly in the same state as the trees in the petrified forest!

Before mounting, I was joined by the interpreter, who told me to amuse myself in Cairo, and take things quietly until further orders. He added, "Never mind his Highness—he will soon cool down."

Ample time was given me to moralise, had I been so inclined, upon my late interview, as week after week passed without any further event than that I was required to present myself to his Excellency Edhem Bey, the minister of public works and instruction, to whose divan I was to be attached, with the rank of lieutenant-colonel; as civil servants, according to their rates of pay, rank with officers in the Egyptian army.

Edhem Bey, now Pacha, I found, could speak a little English and French. He was a most amiable man, and is, I daresay, not forgotten by many in this country, having been sent to England on special missions on more than one occasion by Mehemet Ali, by whom he was justly held in high estimation. His worth is also acknowledged by the present Viceroy, Said Pacha, in whose service he holds a high position at Alexandria.

To my desire to be actively employed, he recom-

mended me to take it easy, and avail myself of the favourable opportunity now afforded by a residence in Cairo, as I should probably have hereafter to rough it to my heart's content; besides which, my competitor, the French engineer, was also likely to be in Cairo for some time yet. I was still enjoying one of the Bey's exquisite pipes of Latakiyeh, when a Frenchman entered the divan, whom the Bey introduced to me as M. Noettinger, my rival; and I took the opportunity of telling him of the war his Highness intended establishing between us relative to the discovery of coal, which both he and the Bey enjoyed. "Yes," said the latter, "the Viceroy often delights to set one man against another: he fancies he gets better served by it; and perhaps he does. On the present occasion he has tickled your *amour propre*, without, I trust, calling forth animosities." "No," said Noettinger, offering me his hand; "we will each try hard for the prize, but will be none the worse friends for all that." We then returned to the Hotel d'Orient, where we were both staying, and soon became good friends.

On the 19th of May I was sent for by the Viceroy, who, telling me that the French engineer had decided on proceeding to Upper Egypt, asked what route I intended to take. Without hesitation, I said Arabia Petræa. Backi Bey, the Minister of the Interior, was instantly summoned, and the Viceroy ordered him immediately to draw out firmans for the governors of Suez, all chiefs of tribes in the peninsula of Mount Sinai to the Syrian and Hedja's frontiers; and one for

the governor of Akaba; also a letter to the patriarch of the Greek Church in Cairo, desiring a letter of introduction to the convent of Mount Sinai; and to write to the chiefs who "shall escort the subject of the firman through their respective territories, that I will hold them responsible, with their heads, for his safe conduct. Further, write an order to the Minister for Public Works to furnish the engineer with the necessary men, implements, tents, camels, and everything that he may require; Hassan Effendi will accompany him as interpreter. I expect all to be ready for my signature to-morrow. Now," turning to me, "good-bye."

I could not but admire the perfectly business-like habits of the old Viceroy as I rode down the hill of the citadel to the divan "Medharis," that of public works. On my informing the Bey of what had transpired, he smilingly said, "I advise you to be off as soon as you can, as nothing pleases the Viceroy better than punctuality. In expectation of the order, you shall have one from me to the stores in Cairo and Boulak, where you can make choice of anything you may require. M. Noettinger has just departed on the same mission. Hassan Effendi, whom I will send to you, will assist you at the stores, and, after selection, will tell me the number of camels you will require to cross the desert to Suez."

There was now no doubt about it; my yearnings for travel had been responded to by the most decisive orders of the Viceroy; and I set about engaging ser-

vants, purchasing provisions, and selecting my requisites from the government stores so effectually, that on the following Tuesday, the 22d of May 1845, I despatched, at ten A.M., the interpreter, two soldiers (a corporal and private of an engineer corps, who had been studying practical engineering by blasting rocks in a stone quarry belonging to the government) and two servants, with twenty-five camels laden with provisions, tents, and sundry necessary engineering implements, on the road to Suez; following them in a government four-horse transit van, at four P.M. on the same day.

I arrived at No. 4 station, after a six hours' pleasant drive, and found supper prepared; after which, indulging in a shake-down on a divan till three in the morning, I arrived at Suez, at the Transit Hotel, by ten A.M.

On the following day, at noon, my caravan arrived, and moved on to the quay, near the extremity of the government offices, where I ordered my tent to be pitched. Desirous of curtailing my stay at Suez, I proceeded with my interpreter to the governor, a Turk, and a Bey. Having presented my firman, and explained that I wanted a steamboat, then in the harbour, to take me to Tôr, and camels to meet me at that place, he told me that the boat was at my service; but that it was useless my expecting to proceed from Tôr into the interior of Arabia Petræa unless I was supplied with sufficient money to pay the chiefs for the hire of their camels, as they were more turbulent and inde-

pendent of the Egyptian government than was the case with the nomade Arabs inhabiting the valley of the Nile. I therefore had to wait several days while he communicated with the Minister of the Interior in Cairo ; and after numerous telegrams, backward and forward, the governor one day received a despatch by a special messenger, directing him to furnish me with two hundred pounds, and a person to take charge of it, who was to defray my expenses for camel-hire, guides, &c., and to be responsible to the government for the proper appropriation of the money. The next difficulty met with was the opposition of the captain and engineer of the steamer to proceed to sea ; the latter, an Arab who had been educated in England, and spoke English fluently, stating that the boat was not seaworthy, and that the engines were out of repair.

It was amusing to witness the excitement of both the captain and engineer while urging the unfitness of the boat to undertake even so short a voyage as that to Tôr. They protested that she was not fit to cross the harbour in, that it was a dishonour for them to serve in her ; a shame that such a rattletrap should be kept afloat ; that they would not sail in her ; and wound up with a whole string of abuse of the boat and the Egyptian government. The phlegmatic Turk, on the contrary, continued smoking his pipe, and enjoying every deep-drawn whiff, as if he were listening to an amusing tale of the *Arabian Nights*, until they had exhausted their subject ; when, after a still longer inspiration, he coolly replied, that "he

had no doubt everything they had said was quite true, but his orders were to furnish me with everything that I required; and that, in the event of their refusing to proceed with me, he must send them to Cairo, in order that they might have an opportunity of explaining to a superior authority the unfitness of the steamer for seafaring purposes; and he had no doubt that their representations would meet with the immediate attention of his Excellency the Minister of the Interior." The latter part of the governor's remark was comprehended by the captain and engineer; and my interpreter laughingly explained that, inasmuch as they had not reported on the necessity of repairs during the months that the steamer had been in port, were they now to raise objections, the "attention" that the governor alluded to, in the event of their being sent to Cairo, would probably result in the bastinado or galleys. The captain, to my surprise, changed his blustering tone, and respectfully requested to know when he might take in his coal.

Next morning, a smoking chimney showed evident signs of an attempt to get up steam. I went on board. The filth of the deck and cabin beat all description; and as for the engines, those parts which ought to have been bright were covered with rust. Notwithstanding the assurance of the engineer that there was nothing wrong with the machinery but what a due application of oil and hemp would remove, I almost regretted my temerity in persisting to make use of so ill-favoured an apology for a steamer. The captain,

on a feint of my leaving the boat and exposing its state of uncleanliness to the governor, was all smiles, and assured me that, if I would only go on shore for an hour, he would literally turn the ship inside out.

I had no means of improving my position; and —thinking that a bad steamer, with the probability of a quicker voyage, was perhaps preferable to an equally comfortless, and, not unlikely, crazy Arab sailing-boat, and with some experience that the "hour" of an Arab meant a rather indefinite amount of time, which, in the present instance, might probably mean a day—I complied with the captain's request, by going on shore in time to stay the embarkation of my tent, which I had put up again, and wisely decided on spending another night ashore, thereby allowing time for the boat to be thoroughly cleaned.

In the course of the afternoon, as I watched the boat from my tent, steam was actually flying away from the funnel head, until an hour or two afterwards both steam and smoke disappeared. I concluded that the engineer, having probably experimented satisfactorily on the capability of his boilers producing steam without blowing up, had damped his fires. It was a good omen, and encouraged the hope that, despite all misgivings, I might perhaps get to the end of the voyage without the disagreeables of a toss up in the air and a cold bath.

CHAPTER II.

START AT LAST—ARRIVAL AT TÔR—AMATEUR DOCTORING—BEDOUIN COSTUME—THE SIMOOM—EFFECTS OF THE STORM—THE LOST RECOVERED—THE ARABS OF MOUNT SINAI—FEMALE HEAD-DRESS—MARRIAGE CEREMONIES—GEOLOGY OF THE DISTRICT—AKABA—ARAB FEUDS—AFTER-FATE OF SALEH—AKABA AND ITS GOVERNOR—A LAX MOHAMMEDAN—NOISY SENTRIES—A PARTING FEAST—EVENING SCENE.

TIRED of Suez, and willing to put up with almost any amount of inconvenience rather than prolong my stay, I was glad to avail myself of the captain's invitation to embark on the morning of the 2d of June. But although a great alteration had taken place for the better in the general appearance of the deck and cabin, there were so many screws loose in the engine department, that it was not until 3 P.M. we shipped our anchor, and began to move at a most prudent pace through the water. The greatest speed we could obtain was five knots an hour; and that would have been bliss if uninterrupted, but the boat was constantly stopped to tighten a screw or make some alteration in the machinery. The noise of the engines dispelled sleep, so I spent the night on deck. The moon was up, and I thoroughly enjoyed

the effect of its light and shade on the hills, and their reflection in the clear blue sea.

I will not try the reader's patience with further descriptions of this part of my journey to Tôr, nor indeed with more than very brief remarks on my sojourn in Arabia Petræa, a country which has been so amply described by other travellers.

On the 4th of June, forty-eight hours after leaving Suez, I reached Tôr. This place, once an important town, when the produce of India found its way to the west of Asia and south of Europe, is now an insignificant tumble-down Arab village, supported by fishing, the produce of a few apparently neglected date plantations, and the occasional transit of travellers and provisions to the convent of Mount Sinai.

I took possession of the most inviting place I could find; this was the garden belonging to the agent of the Egyptian government, situated about a mile's distance northward of the village; its only recommendation (not a small one in a hot climate) being the shade afforded by the high date-trees, promising an agreeable halting-place.

The coast affording no shelter, and the captain of the boat apprehensive lest the increasing wind might become dangerous, the process of landing the luggage was proceeded with, and, at a late hour in the evening, the whole was on shore; but, for want of the means of transport, was allowed to remain on the beach, with an understanding that the agent should be responsible for any losses that might be sustained;

an arrangement that suited me admirably, as, travelling in the service of the government, the agent was bound to protect its property and interests when within the limits of his jurisdiction.

The rugs, provisions, cooking utensils, &c., were carried to the garden by the villagers, whom the effendi pressed into the service; and with their assistance the tents were soon pitched. I rose refreshed on the following morning; but the men, discarding canvass, were saturated with the heavy dew that fell during the night.

As every European is looked upon by the Arabs as a doctor, I did not escape many pressing applications from people, most of whom were suffering from partial or total blindness. No assertions that I understood nothing of the art ascribed to me were believed; and as I must perforce be a doctor, I gave them some vinegar, disguised with a little eau-de-cologne, which, if it did no good, could do no harm.

In the afternoon I was glad to find camels had been sent for my use by the Governor of Suez; they were in charge of Sheikh Saleh, chief of the Mazein tribe. The caravan, my interpreter told me, would be in charge of the Sheikh, but that a good guide, mounted on a dromedary, would be at my special service. Each Arab had a long broad-bladed curved knife, or "kanjar," under his girdle; the chief and guide were the only men armed with matchlocks.

The Bedouins were fine-looking active men, in the prime of life, with the exception of the Sheikh, whose

dark eyes seemed to have lost nothing of their lustre, yet a long and full white beard betrayed, notwithstanding his muscular frame, that he was drifting into old age. Their general dress was a coarse grey woollen shirt, in some cases striped with brown or black; to which a few added a grey or white woollen shawl, worn sometimes round the waist, at others round the head in the shape of a turban, or thrown loosely over it; at night, drawn over his head and body, it was the Bedouin's only covering. Old Saleh, the chief, wore a haik, bournous, and a Cashmere shawl as a turban, which, as chief of the tribe, had been presented to him by the government.

At an early hour, before the sun had risen, on the 7th of June, preparations were made to set out. The dromedary on which I was mounted proved to be of a very superior description, adding an easy pace to great docility. The seesawing movement inflicted on the rider when the animal is walking is anything but pleasant; but the gentle ambling movement, which may be described as a trot, is not only bearable, but might be endured many hours without much fatigue.

For desert travelling it is indispensable to have two guides—one to take charge of the heavily-laden camels forming the caravan, which cannot accelerate their speed beyond a walk; and the other, as well mounted as himself, in order that the traveller may move entirely independent of his caravan, and suit his own convenience as to speed or rest.

Although the morning promised a fine day, yet, as it advanced, the little breeze stirring strengthened, and the air became thick and oppressive. As the day wore on, the wind increased to a hot tempest, driving the sand in clouds in our faces, and filling the atmosphere to such an extent that the sun assumed a deep-red colour, and was all but obscured; we were experiencing a severe "khamsien," or simoom. The Arabs, covering up their faces, with difficulty kept the camels together, who sought protection from the hot blast behind every bush or tree we passed: some refused to encounter it, lying down with their backs to the wind, thereby disarranging their burdens, which required the aid of three or four men to readjust. The absence of the drivers from their own cattle was taken advantage of by these to stray or lie down; and such was the confusion, that it was decided to make for the shelter offered by a large solitary cedar-tree, and there abide the passing of the storm. We accordingly did so, but shelter there was none. The Arabs, after unloading the camels, lay down, and with their large shawls covered themselves up. This example was followed by the interpreter and the servants. I made several ineffectual attempts to imitate them, but could not get over a strong feeling of suffocation, which obliged me to sit up with my back to the wind, covering myself with a bournous, allowing a loop-hole only for respiration.

Hour after hour passed in this way without any abatement of the storm. The sand to leeward of the

luggage-camels and ourselves was gradually imbedding both man and beast; so that, our position becoming insupportable, our chief, to my inexpressible relief, roused the half-buried Arabs and ordered an advance. As may be supposed, the reloading of the camels was a most difficult task ; but that being at length accomplished, we were again disputing our progress with the storm. After a miserable journey, we halted at 5 P.M. under the shelter of a large hillock, near the entrance of Wadi Hebran, on gravelly and strong ground, and out of the deep sandy track that we had been travelling over: we still had heated wind to contend against.

Preparations were made for our evening repast. Coffee and pipes were immediately attacked; but to our dismay we discovered that three men and five camels were missing. To search for them would be labour lost, as no tracks remained in the sand, owing to the action of the wind. The Sheikh was most uneasy; still he knew the men were well acquainted with the desert: and, trusting they might not be deprived of water, we abandoned them to their fate. We were all suffering from inflamed eyes, bloated faces, and parched lips ; but after partaking of supper, consisting of rice and dates, we were greatly refreshed, and I prepared for my first bivouac in the open air. The next morning all were stirring before sunrise. The men were taking up the tents, when a shout from an Arab who had ascended the hill was taken up by his comrades below, and presently a man riding a camel

approached. When he arrived, he proved to be one of our lost men. At first he could not utter a word distinctly from thirst; but, having drunk, he was soon able to explain that, while assisting one of his comrades, his own camel had strayed; on recovering which, he was obliged to unload it, and lay down by its side until morning, He now wanted a couple of men to go back with him to assist in reloading. He had heard nothing of the other two; but as one had come in safely, we hoped the others would not be long in making their appearance. So it happened; for in a short time they arrived with the remaining four laden camels, and were heartily greeted by the Bedouins, some of whom cried for joy. The difficulty of keeping the camels together during the storm was the cause of their separation from us.

All things being at last arranged, we broke up; and without further adventure passing through Wadis Hebran, Selaef, Hawa, and Aboosaela, we arrived at the convent of Mount Sinai on Wednesday the 11th of June.

My letter of introduction from Cairo procured me not only an entrance into the convent, but marked hospitality. In preference to occupying the rooms offered me, I chose to inhabit my tent in the garden of the convent. I made this my halting-place, where I left all the heavy baggage, and from thence took various excursions at different times, until I made myself acquainted with the central and southern part of the peninsula, and its geology. Granite, gneiss, and

other primitive rocks, were superposed at times by chalk, at others by the New red sandstone; but nothing indicated the presence of the coal-formations of which I was in search. In one of these expeditions, to Wadi Abootraefa, I collected from a stratum of marl in the oolite sufficient carbonaceous matter to boil a cup of coffee. The effendi and men were in ecstacies, and already foresaw rich gifts and high honours from the Viceroy, little dreaming how much more was required to make what we had seen worth a thought.

During nearly three months' travel about the peninsula, I encountered other tribes of Arabs.

The different Bedouins of Sinai consist of the Sowallah, the Aleygat, the Beni Wassel (said to have emigrated from Barbary), the Oulad Sullimân, and the Mazein, with whom I had been travelling. To the above five Bedouin tribes may be added the Arabs attached to the convent, called the Djebelych: their origin is not Bedouin, and though now acknowledged to be Mussulmans, their forefathers appear to have been Christians. Buckhardt says that when Justinian built the convent, he sent a party of slaves, with their wives and children, from the shores of the Black Sea as servants to the priests, who employed them in looking after the date plantations and orchards belonging to the convent. When the Bedouins robbed the priests of their possessions, these slaves turned Moslems, adopted the habits of the Bedouins, and have ever since been numbered with the Towara Arabs, but do not intermarry with them. They live, scattered about

the adjacent valleys, in miserable tents, moving about from place to place in search of pasturage, with their flocks of goats, which it is the duty of the girls to herd. They are retired in their habits, and, when met by travellers in the mountains, but rarely allow themselves to be approached: two whom I encountered herding a flock of goats whilst ascending Mount St Catherine showed great timidity in meeting me, although their brother was my guide upon the occasion. At length they ventured to approach; and having made them a small present of tobacco for their father, and a few piastres above the value of some milk, they allowed me to examine their head-dress, while keeping their faces covered with their coarse home-manufactured woollen cloaks, but taking every advantage of any small opening in the folds to look at me with a dark and brilliant eye, from the expression of which there was no doubt they enjoyed my curiosity. Their hair was plaited, and so arranged as to form a protuberance resembling a horn placed low down on the forehead, projecting forward two or three inches; above and round the head was a wreath of various-coloured beads, worked into different patterns, to which were suspended narrow pieces of oyster-shells cut into various forms; in the centre, resting on the knot of hair in front, was a large round shell neatly carved, to which, as well as to the bands round the head, were suspended, by short brass chains, several small gold and silver coins and brass ornaments. The shells are only worn by young girls, and indicate to the young

men of the tribe their having no objection to alter their condition: they marry very young—the girls in question were about eleven years of age. There is a peculiarity observed by them in the marriage ceremony, different from that of the Mohammedans, which I have nowhere else observed: the young couple sit down opposite each other in the centre of a circle composed of their relatives and guests, invited for the occasion, and after the marriage forms have been accomplished by some one of the elders, and during the "fetah" or prayer, joined in by all present, the young man kills a lamb or kid by cutting its throat, and, allowing the blood to flow over his right hand, he marks with it the face of the bride, saying, "You are my wife."

The girls sleep with their flocks, and are sometimes weeks, or even months, absent from their homes. They carry a small black-and-white camel's-hair wallet, of their own make, ornamented with carved oyster-shells, containing a flint and steel, a wooden bowl, and a dressed kid-skin containing flour, which, with milk, is their unvarying food. It has been a frequent source of amusement, during my rambles, to witness them preparing their simple meals, whilst their flock rests near a well, under the shade of a cedar or date tree, or in the sheltered nooks presented in the sides of the hills: a small cake of flour and water, with the addition of a little salt, kneaded with their hands into dough, and tossed from one hand to the other, is flattened out, and baked by being covered with the

hot embers of a spent fire. After being cleaned, it is broken up in the bowl and soaked in milk.

At length, on the 8th of September, I bade farewell to the kind monks of the convent; and, continuing my journey by way of Ras-il-Saal ("the head of the current"), arrived on the coast of the Gulf of Akaba; and proceeding along the beach by way of Wadi Muraeh, and across the steep promontories of Wadi Fabé, we reached the old fort of Akaba on the afternoon of the 13th of September.

For the information of those of my readers interested in geological pursuits, the following brief sketch may suffice to afford them a pretty accurate idea of the rocks over which my route lay—namely:

Mount Sinai, ... Granite and syenite.
Wadi Sheikh,..... Ditto, containing large veins of trap.
Wadi Sevire,..... Ditto, ditto.
Ras-il-Saal, ... Ditto, ditto.
Wadi Arâde, ... New red sandstone, dipping slightly to the east; the lower beds yellow and white, with a reddish tinge; the bottom of the lowest, which is about four inches in thickness, slightly siliceous, and containing quartz pebbles as large as walnuts, resting immediately upon the granite.
Wadi Hibidi,..... Granite. The hills, as they approach the New red sandstone, gradually become reduced in size and height, the country assuming a more level and uniform outline; the hills immediately under the sandstone, syenite, upon which are isolated patches of New red sandstone.
Wadi Hithera, ... New red sandstone.
Wadi-il-Ain,..... Ditto.
Wadi Zelaga,..... Bases of the mountains granite, capped with New red sandstone, dipping N.E.
Wadi Outes, ... Granite, when approaching the sea-coast.

Wadi Nonaebe to
Akaba, ... Flat sandy coast. The mountains west of the route granite, upon and on the sides of which, in all manner of inclinations, and in detached pieces, innumerable sections of the New red sandstone, evidently disturbed by an upheaving of the granite.

The governor received me very cordially; but I declined occupying his house, which he offered me, preferring to pitch my tent in the shade of the palm-trees between the fort and the sea. He tried to dissuade me from lodging outside the fort, as the country was unsafe, and I might be robbed. This corroborated the statement of several Arab families whom I had met migrating south; but I could not be deterred from my purpose of exchanging the crowded and uninviting Arab town for the more alluring sea-shore and open air.

The Arabs and their old chief, Saleh of the Mazein, who had accompanied me thus far, had scarcely unloaded their camels before he expressed an urgent desire to be permitted to depart, and with signs of the greatest impatience waited the winding-up of the accounts and payment. The cause of their hurry to regain their own territory had been told me during the day, and was not an idle fear of the Aloueen Arabs, in whose district we now were. The Mazein had fallen on and plundered an Aloueen caravan, and were afraid that the latter, as soon as they should hear of their presence, might take a *quid pro quo* by relieving them of their camels and cash, the amount

of which—only three piastres a-day for each of the camels, and five each to the chief and guides—will perhaps surprise those travellers who, left at the mercy of Arabs, have been obliged to pay perhaps as much above a fair price as the Egyptian government paid under it.

Fortunately for my friend, we learned that the nearest of the Aloueens were at a considerable distance, encamped in Wadi Mousa, and that he had ample time to escape.

Poor old Saleh! He had become greatly attached to me, notwithstanding a sound thrashing that I had been obliged to inflict on him one day, in spite of his age, in Wadi Furein, for obstinately refusing to proceed on his journey, to the no small terror of the effendi, lest the Sheikh and his men might turn the tables upon us. Saleh was at feud, also, with the Sowallah tribe: their misunderstanding had existed for many years; and unfortunately blood had been shed on both sides—an offence with Arabs that neither time nor contrition can obliterate, thirst for revenge descending from father to son, and even through successive generations. The last victim, a relative of Ismain's, chief of the Sowallahs, had fallen by the hand of one of Saleh's family years ago, and no opportunity had occurred to wipe off the stain until my old chief, only a few weeks after leaving me, while proceeding to Cairo with but few followers, was set upon by a stronger party of the Sowallahs, and paid the debt of the feud with his life, his head being severed from his body.

In the afternoon the governor, followed by a heterogeneous suite, half military, half commercial, called upon me; and, after coffee and pipes, invited me to sup with him that evening, hoping that during my stay I would consider myself his "deif," or guest. I accepted his invitation for the evening, but begged to be allowed to continue my usual habits of dining at home, it being more congenial with my occupation of rambling about the country collecting geological specimens, and the pursuit of anything like game that might present itself.

Not wishing to remain at Akaba longer than necessary, I requested the governor to acquaint the chief of the Aloueen tribe of my arrival, and to make arrangements for such camels as I should require. He assured me of his having already done so, as the effendi had informed him of my requirements, and that on the morrow the chief might arrive.

The sun having cast long shadows in front of my tent, we had our rugs removed outside, in order to enjoy the cool breeze coming over the gulf. In the course of conversation, the governor told me he had occupied the position of Governor of Akaba sixteen years, but that he was badly paid, and the place was expensive to live in; the greater part of the provisions having to be brought from Cairo, his salary was not sufficient to support him. That was also the case with his soldiers; so, were it not for trading, which all engaged in to a small extent, they could not keep themselves. They dealt in tobacco, coffee, rice, &c.,

and the produce of a few small gardens, producing grapes and onions; with these they supplied travellers, but their best customers, on whom they chiefly depended, were the pilgrims to and from Mecca.

We now adjourned to the governor's house, in front of which I was treated with Arab music and singing in the open air; but my knowledge of Arabic being then limited, and my ear not accustomed to the strains, I thought it execrable.

The governor, though a Mussulman, did not disdain the good things of this world forbidden by his religion; and stating that to me, an Englishman, free to partake of whatever I liked, no apology was necessary for introducing what he considered one of the greatest luxuries of life, and that he believed he was not the worse Mohammedan for moderately indulging in intoxicating liquors, he made a sign to an attendant, who placed on a stool before us a polished yellow metal tray, round which were several small saucers containing different kinds of salads, while another man served us with liquor-glasses filled with arrachi, followed by a lad offering deliciously cold and clear water.

About an hour after sunset the aesha was served on a large copper-tinned tray. This was placed on a stool which stood on rugs spread on the ground, the governor and myself, his honoured guest, sitting on cushions, while the effendi, the scribes, and head men, sat cross-legged on the ground. Water was poured over our hands prior to taking our seats. The repast con-

sisted of soup, and about a dozen *entrées* succeeding each other, concluding with rice. Having enjoyed our meal in true Eastern style—our fingers the only implements, with the exception of spoons for soup and rice—water was again handed round for washing.

After coffee and a pipe, I retired early to my tent, with the prospect of a good night's rest. A guard of eight men had been placed in the vicinity of the tents, with orders to relieve each other, four to be on duty at a time. I was soon in my camp-bed; but found my guards, with the laudable object of keeping awake, indulging in such boisterous merriment as to scare sleep from me. I made ineffectual remonstrances; and at last, in a fit of desperation, bounded out of bed. Thrusting my feet into slippers, the only addition to my *costume de nuit*, I darted at my persecutors, determined to try the efficacy of an English fist. Seeing me, they bolted; and, giving chase at the top of my speed, I soon came up, when, planting an emphatic right-hander on the temple of the man nearest me, I knocked him over; and, returning to my tent, I need not say that I experienced no further disturbance.

In the course of the day following, Sheikh Hussein, chief of the Aloueen tribe, with his brother Salim and his son Mahamed, arrived on horseback, accompanied by about a score of well-appointed Arabs on dromedaries: the dress, arms, and accoutrements of Hussein and his companions were far superior to old Saleh's of the Mazein. The men, also, were finer looking and better clothed, most of them wearing white turbans,

and each armed with a long knife and a matchlock. Mahamed, the chief's son, had a first-rate English double-barrelled fowling-piece.

When the Viceroy's firman was read to the Sheikh, he made a great deal of opposition to my going on, and his taking charge of me, as the country was in a very disordered state; but at length, seeing it useless to oppose my proceeding, he consented to take me through Wadi Mousa on condition that twenty of his best shots should accompany me, mounted on dromedaries, but not to Petra on any account. I found it useless to contend with him, as the governor had little or no control over the independent chief. So I told him to make whatever arrangements he thought proper, but that I must have the camels next day, which he promised should be the case. Having learnt the time of the departure of Sheikh Saleh and his men, he expressed great disappointment and regret at not having had a chance of paying them off an old score. Asking him what he would have done had he met them, he replied, "Why, I would have sent them home without a camel, or a rag to cover them."

I invited the chief, his brother, and son, to meet the governor at supper in the open air, in front of my tent: the viands consisted of a sheep roasted on a wooden spit, made for the occasion, at a fire on the ground, a few dishes of vegetables from the small gardens near the fort, preserved fruit, and a species of pastry, for which my cook took no small degree of credit. It was a delightful evening: for music we had

the murmuring ripple of the sea on the beach near us, and the stars, by their brilliancy, seemed endeavouring to make up for the absence of the moon. Several fires lighted up the space around under the sombre date-trees, now brought out in strong relief; further on, more fires, which disclosed picturesque groups of Bedouins, the followers of Hussein, encamped in the close vicinity of their patient camels. The *tout ensemble* had a most striking and pleasing effect. We broke up early—my Bedouin guests to their camp, and I to my tent.

CHAPTER III.

THE ORDER OF MARCH — AN ALARM — A CARAVAN ATTACKED: ITS ESCAPE — COPPER-SMELTING REMAINS — START FOR CAIRO — A GRAIN CARAVAN — ARRIVAL AT CAIRO — THE FRENCHMAN AND HIS SUCCESS — MUMMY-PITS AT SACCARA — DOWN THE NILE — AN ACCIDENT.

THE next day, according to promise, the camels arrived; and all preliminaries having been arranged as to amount of hire between the governor and effendi on one hand, and the Sheikh on the other, we decamped at about 4 P.M.

We were now proceeding up Wadi Araba in a north-west direction from Akaba; Sheikh Hussein, his brother, son, and myself, in addition to dromedaries, being provided with horses, which proved an agreeable change. What with twenty armed dromedary-mounted guards, and each Arab camel-driver bearing a matchlock across his shoulders, our appearance looked formidable; and although I did not attach much importance to it at the time, yet we were afforded, in the course of our short afternoon's journey, an opportunity of proving that these were no useless appendages. We had not advanced above two or

three miles from Akaba, when our attention was drawn to a number of Bedouins standing on a rock in the centre of the valley.

For some time Hussein and his friends gave evasive answers to my inquiries; the whole of the Bedouins were excited and wild, and the effendi was as much at a loss to explain matters as myself. Our caravan was stopped about half a mile distant from the men on the rock, while in the valley near them we could discern a great number of camels lying down, and amongst them a few Arabs moving about. On my insisting to know what all this meant, Hussein informed me that the caravan the camels had belonged to had been attacked, but by whom (perhaps by his own people) he could not tell (which accounted for his slowness in offering help). The people standing on the rock, he said, were making signs of distress. On my insisting on giving them what assistance I could, he implored me to remain quiet, as he knew neither the aggressors nor the attacked, nor what might be their respective strength, as the fight must then be going on at some distance; but said that if I would promise to be prudent, and remain with the caravan, the best place of safety, as he was held responsible to the Egyptian government for my safe conduct, he would reconnoitre, and, if possible, disperse the belligerents. Reluctantly acknowledging some truth in his remarks, I consented to remain, but at the same time with a strong mental reservation that it should be but for a short time.

Hussein and his brother, taking no apparent notice of the men making signals of distress, galloped up the valley, bearing for its western side, the entire width of it being perhaps a couple of miles. After waiting a short time in feverish expectation, the feeble report of a gun was heard, when, burning with curiosity to see what was going on, first desiring the effendi to remain with the caravan, I clapped the heavy Arab stirrup-irons to my horse's flanks, followed by Mahamed and several of the mounted Bedouins, and galloped in the direction in which Hussein had disappeared. We had not gone far before we perceived the smoke and heard the report of shots. Hussein and his brother, whom we approached, held up their right hands, and shouted loudly. At this moment a number of men at a considerable distance between us and the mountain-side sprang apparently out of the sand where they had been in ambush, protected by large boulders from the fire of their adversaries ; and, running up the hill-side, were soon lost sight of behind the innumerable rocks on its rugged brow. These had scarcely disappeared when a much larger body of people started up from behind some sand-hills, three or four hundred yards farther up the valley. These men, like the others, were armed with matchlocks, but, with the exception of a rag round their waists, were naked. They saluted our chief, whom I found dismissing them rather summarily. As soon as they departed, Hussein, beckoning me to remain where I was, approached

the mountain with his brother, and shouted out "Amân aleikum! amân Allah!" (Peace be with you! God's peace to you!) Upon which an Arab sheikh, mounted on a clever grey horse, approached from behind the rocks, followed by about five-and-twenty Bedouins, and descended the mountain-side. After saluting and conversing a short time with the Aloueen chief, he put his horse through several pretty evolutions, and, followed by his men on foot in line, departed towards Akaba.

It appeared that they were a party of Hedjus Arabs who had attacked a large caravan of wheat proceeding from Egypt to Syria, which, it seemed, they had followed several days. They had secreted their camels in some gorge in the mountains, whither they were now proceeding.

The manœuvres of their chief were tokens of the victory they would have gained had they not been interrupted by our timely arrival. We now returned to join our own caravan, making a slight detour to have a nearer look at the men we had been fortunate enough to extricate out of a serious scrape. Hussein told me that they formed part of a friendly tribe on the confines of Syria. Their caravan proved much larger than I had anticipated, consisting of about three hundred camels laden with wheat, and eighty Arabs—a rich booty for the courageous little band that had ventured to attack numbers so superior to themselves.

I now spent several days in examining both sides

of Wadi Araba, consisting of New red sandstone, having for its lowest bed a thick layer of conglomerate, 12 to 15 feet thick, containing rounded masses of quartz and granite, some as large as a man's head. At Rignel Hadid and Wadi-il-Mahait, on the west side of Wadi Araba, are two very interesting spots, where copper ores were formerly smelted; the slag still remained, which contained a large proportion of copper. The latter of the two must have been the most considerable smelting locality, judging by the quantity of slag lying there, the whole of which, comprising a large area, is enclosed within a dry-stone wall; the greater number of stones, being limestone, were probably brought there as a flux for the reduction of the ores. But from whence these ores, or the fuel with which to smelt them, were derived, or who were the operators, were questions which the Arabs could not answer, nor myself divine. Continuing onward as far as Wadi Turbân and Wadi Helwân, both on the east side of Wadi Araba, I found myself again surrounded by granite mountains; but, to my regret, was so obstructed in pursuing my researches, and had so much difficulty in overcoming the opposition of Hussein and his Bedouins in conducting me thus far, that I resolved to return to Akaba, which I reached on the 24th of September.

I was most hospitably received by the governor, who entertained me as before with music and song, to which was this evening added dancing, the performers being some of his Arab soldiers, whose

movements, if not always graceful, were at least amusing.

Next day I paid a visit to the governor, who stated that, the Bedouins between Akaba and the Syrian frontier being at feud with each other, he would advise me not to think of proceeding farther north, as he could not be responsible for my safety. The Sheikh himself, against his own interest, declared that under no circumstances would he proceed, or allow any of his tribe to take charge of me on any excursion farther north than the spot from which we had just returned.

I made up my mind to return direct to Cairo, and in another hour was in the saddle of a first-rate dromedary. Leaving the New red sandstone of Wadi Araba, and crossing the granitic hills westwards, we arrived at the watering-place of Athuned, and, continuing on to Wadi Sahenni, we travelled over a vast arid sandy plain, where not a vestige of vegetation existed.

Here we met a large caravan of grain from Cairo to Syria. The style of march indicated the unsafe state of the country. Before the caravan itself hove in sight, we were met by half-a-dozen men, probably the owners of the wheat, mounted on well-appointed dromedaries, headed by a guide, who, when they first caught sight of us, drew up. But the speedy appearance of laden camels in our rear reassured them, and they continued their journey, meeting us with many salaams. They questioned Sheikh Hussein, with

whose report as to the state of the country they appeared to be satisfied; and, in reply to the information which I gave them of the little affair in Wadi Araba, said (perhaps as a hint to Sheikh Hussein, whose reputation was not of the best) that they were in sufficient numbers to repel any attack on them that might be attempted. They told us they were eight days from Cairo. I offered them coffee; but, the sun being high, and not a particle of shade on the inhospitable plain, they declined the proffered beverage, and we bade each other a prosperous journey.

The head of their caravan now appeared, and, judging by the clouds of dust, betokened a large one. Far in advance of the camels, we met about fifty men on foot, armed with match and fire locks, and immediately in front of the caravan a similar party. Each camel-driver had a matchlock slung across his shoulders; and finally, in the rear of about five hundred camels, divided into detachments of a hundred each, was another or rear guard, on foot, of equal strength with that preceding the caravan. The order of march, and apparent power of resistance displayed, produced a "mashallah" (God be praised) from the effendi and my party.

Continuing our route, we travelled amongst a range of hills, Djebel Attegar, composed of marl of white and brownish colours, and calcareous rocks of the tertiary formation, and which continued to the vicinity of Suez. After resting there one day, we proceeded across the monotonous desert, on which it was a great

relief to enjoy the comforts of a good table and the invaluable shade of the Transit Company's stations. We arrived safely in Cairo on the 7th of October, after an absence of nearly five months.

Taking up my old quarters at the Hotel d'Orient, the Bedouins had no sooner unladen their camels than they betook themselves to a more congenial locality outside the town, as far away as they could from the haunts of civilisation, in which these children of the desert felt ill at ease. The Sheikh, who on approaching Cairo had changed the confident and independent manner habitual to him in his own wilds, now became thoughtful and submissive. In addition to many former supplications since our arrival at Suez, he entreated me not to report to the Divan his refusal to conduct me through his territory, as the Turks would deal hardly with him. Although greatly annoyed by the circumstance at the time it occurred, yet I forgave him, and, turning him over to the effendi for a settlement of his accounts with the authorities, took leave of him.

Having drawn out a report of my survey, on the day following my arrival I presented myself at the Divan.

Mehemet Ali received me cordially, with the usual Turkish and Arabic salutation on arrival from a journey, but from him it was a distinguished condescension,—"Il hamd il illah bi sulameh" (God be praised for your safety),—motioned me to a seat, and, through his interpreter, questioned me as to my

success. In a few words I informed him I had been unsuccessful, and that I did not believe in the existence of coal in Arabia Petræa. His countenance became excessively stern, but devoid of disappointment; then relaxing his features, he called for something in Turkish, and, handing me a small paper parcel, in which were a few specimens of coal, said, "Ah, the Frenchman has been more fortunate: that is what he has found; what do you think of them? He is now on his way to France to procure boring implements." Putting my hand into my pocket, I also produced a small parcel, and, showing him its contents, I said that these, as specimens, were, I thought, quite as good, but for his Highness's purposes they were valueless, as a sufficient quantity to be reckoned on for an adequate supply could not be obtained. The Viceroy looked pleased, but perplexed, and I had to enter into a long explanation why large quantities could not be obtained, and where these specimens came from; when, telling me to rest and amuse myself after my fatigues, he dismissed the bey and myself.

I will not trouble the reader with my sojourn at Cairo, or further interviews with the Viceroy, which resulted in my persuading him to abandon his trial for coal in the petrified forest; nor with my suffering from the ennui arising from an inactive life during months, while waiting his Highness's pleasure for orders to undertake a second journey in the countries bordering on Upper Egypt.

During my long stay at Cairo I had ample opportunities of visiting the Pyramids, the ruins of Memphis, Heliopolis, and the Tombs of Saccara; and, hearing of discoveries of mummy-pits in the neighbourhood of the latter place, and some friends inviting me to join them, we took provisions for a couple of days, and, sending on horses to meet us at Saccara, we proceeded there in a boat.

Having arrived at the point agreed upon to meet our cattle, passing amidst large heaps of rubbish, with here and there a well-hewn block of granite, composing the ruins of the once famous Memphis—winding our way along one of the high embankments across the valley of the Nile, formed for irrigation (which had just been effected by the late inundation, leaving the fields covered with its still liquid fertilising mud)—we were not long in arriving at the border of the desert, following which southwards, in about two hours we arrived at heaps of rubbish containing large quantities of skulls and bones, but recently thrown up from a pit. Into this pit, with the aid of a rope, we descended about thirty feet, where we found several galleries: some we penetrated by the aid of lights to a considerable extent, creeping over bones and parts of the carcasses of embalmed bulls, which showed this to have been their burial-place. The excavators, fellahs of a neighbouring village, had discovered the uninjured mummies of two bulls, which my friend succeeded in securing and adding to his museum.

The great destruction of the mummies was suffi-

cient proof that the place, although but recently re-opened, must have been ransacked at some earlier period, possibly by the Romans, probably in search of gold, which such mummy-pits were supposed to contain. This was also the inducement of the present excavators; but in regard to the object of their search they expressed themselves greatly disappointed.

On our return, the boat propelled by a dozen lusty rowers, we reached Cairo at a still early hour on the evening of the second day of our excursion.

Attracted by the promise of some boar-shooting, I next joined a friend down the Nile—an expedition which turned out so far to our advantage, that, instead of becoming the destroyers of animal life, we were destined to become the preservers of human life, in the shape of a boat-load of fellah women.

Below that point of the delta where that great nuisance to the navigation of the Nile has been erected, "the Barage"—the strong northerly contrary wind preventing our progress down the stream—we made fast our boat under a small hamlet of Fellahs. A crazy ferry-boat, guided by a feeble old man and a boy, greatly overladen with women and donkeys, put off from the shore, for the purpose of conducting its cargo to a "Bické," a Mohammedan ceremony strictly observed by all classes of Moslems, for condoling with their friends on the death of a relative. The boat, but a few yards ahead of our own, had scarcely left the shore, when, by some mismanagement, it capsized. Mr Page, the unfortunate Consul

lately murdered at Jedda, my companion, and myself, seeing from our cabin what had happened, apparently under the bows of our boat, were for an instant paralysed; but the inhuman behaviour of our own boatmen, collected together on the deck in the full enjoyment of what they thought capital fun, as they watched the efforts of the struggling women and donkeys, soon brought us to ourselves; and darting out upon the deck, and seizing a stout stick, or "nabout" —a never-failing accompaniment of every Egyptian boatman—my first impulse was to lay it about the heads and shoulders of our crew with such goodwill that no further explanation was necessary to insure their activity in pulling the unfortunates out of the water. Three of the men would persist in hauling in a donkey in preference to a sinking woman within their reach, holding high an infant in her hand; and as command and exhortation produced no effect on them, a few well-applied blows across their shoulders succeeded in making them loosen their hold of the donkey to save the infant and exhausted mother. Four women were carried past the boat by the current, and were picked up on the bank where it made a curve a little way below our boat, one of whom only recovered. Out of fifteen, we had succeeded in saving eleven, who were lying in a senseless state on our deck.

CHAPTER IV.

START FOR UPPER EGYPT—STAY AT LUXOR—BEDOUIN COSTUME—SHEIKH ABDALLAH—A MOSQUE AND ITS ENDOWMENTS—A SHEIKH AND HIS WIVES—A NEWLY-MARRIED PAIR—ENTRANCE ON THE DESERT—INDEPENDENCE OF THE BEDOUINS—GRAIN TRIBUTE—ARAB SWORD-DANCE—ANCIENT WELL—FEMALE COSTUME—A DESTITUTE PILGRIM: HIS SUFFERINGS—THE CARAVAN MISSED—THE CAMELS IN FULL FLIGHT—AN INSCRIPTION—EXCESSIVE HEAT—A NOCTURNAL VISITANT—ARRIVAL AT COSSEIR—VISIT FROM THE GOVERNOR.

At length I obtained instructions to prepare myself for a journey in Upper Egypt. I did not require a repetition of them to put myself in possession of the necessaries for a seven or eight months' trip.

After innumerable visits to the Divan Medharis, and many trials of patience, I completed my equipments; and having been furnished with a firman containing orders to all local governors to supply me with whatever I might ask for in connection with my duties, on the 15th of February I was installed in a commodious dchebyeh proceeding up the Nile.

I now spent several months in examining the geological formations composing the sides of the valley of the Nile as far as Wadi Halfa, the second cataract;

during which period—sometimes on foot, at others on donkeys and camels, according to the distance to be performed—I made several excursions to the hills forming the confines of the valley. Great were the delays experienced, under various pretexts on the part of the provincial governors, in obtaining the occasional payment of my boatmen and advances to the men in my company. The longest, but at the same time most agreeable of these, occurred at Luxor, on my return down the stream, where, by appointment, I was to meet Selim Pacha, the Governor-General of Upper Egypt, resident at Assiout. After detaining me a month, he at length arrived; and, agreeably to my desire, sent for the Ababde chief, Sheikh Abdallah, resident at Daráu, not many miles distant, and completed all the arrangements for the chief's supplying me with camels and guides for carrying on my researches between the Nile and the Red Sea, which he promised should be at Keneh, the point I intended to start from, on a fixed day to meet me.

During my long stay at Luxor, with Sir Gardiner Wilkinson's invaluable book for my guide, I spent a most pleasant time amongst the magnificent ruins of Thebes, Karnac, and Luxor.

As a matter of course, I was kept waiting a few days at Keneh for the camels; but on the 15th June, with a caravan consisting of twenty-four camels and six dromedaries, I commenced my departure from the valley of the Nile to explore the deserts between it and the Red Sea.

The caravan left at noon in charge of Sheikh Ali, a nephew of the chief, a fine handsome young Bedouin, twenty-five years of age, with dark complexion and coal-black sparkling eyes, dressed in long calico shirts reaching to the ankles, with immensely wide sleeves covering his hands. The under-shirt was white, whilst the upper was dark-blue. When required to use his hands, the sleeves were turned up over the shoulders, or occasionally the extremities were tied in a knot at the back of his neck. He wore red Turkish shoes, and on his head a "tagyeh," a small white cotton cap neatly embroidered, over which was arranged with considerable taste a voluminous fine muslin turban, the folds covering the ears and the entire back of the head, crossing in front, and exposing a high forehead: a large white muslin scarf, with a fancy red border, giving one turn around the body, with the ends thrown over the shoulders, or, in hot weather, thrown over the head, and allowed to cover the whole of the body, completed his costume. By way of arms, like every Arab of his tribe, he wore a long straight sword like a claymore, which, when the owner is walking, is suspended by a strap under the left arm to the shoulder; but, whilst riding, it is hung to the saddle, as was also his shield of rhinoceros hide. In addition, in a holster slung over his right shoulder, and hanging at his left side, were a pair of firelock pistols. Ali Effendi and attendants accompanied the caravan, whilst, with a single "chebouckhi," or pipe-bearer, I enjoyed the shade afforded me by the hospi-

tality of a European doctor, Mr Folfi, in the service of the Egyptian Government, and resident at Keneh, until 4 P.M.; when, in company with Sheikh Abdallah and four of his attendants, mounting choice Bishari dromedaries, we followed it.

Sheikh Abdallah—the chief of the Ababde nomade Arabs inhabiting the desert east of the Nile from Keneh, their northern confines, to the Nubian frontier to the south—was a fine man, in the prime of life, with well-defined Arab features, but much darker in complexion than is usual among pure Arabs, denoting negro blood in his veins. His eyes were large and expressive, and there was something dignified and commanding in his bearing and appearance; his beard, jet black, was short, but his mustache was thick and long; his dress was similar to that of his nephew Ali, with the addition of a black cloth bournous. As we rode along, the clinking of a chain suspended to the saddle of his dromedary attracted my attention; and asking him what the use of it was, he significantly put his hand to his neck, giving me to infer that, to his duties as chief of an Arab tribe, he added that of thief-catcher to the Egyptian government.

Continuing along a beaten path up the valley amongst well-cultivated fields, after three hours' riding we arrived at "Bir Ambar," on the confines of the desert, where we found our caravan had just bivouacked.

At a convenient distance from the noise and bustle

of the Arabs, my servant had spread rugs, and, proceeding thither, I was soon in the enjoyment of coffee and the fumes of latakia.

Sheikh Abdallah having ordered a sheep to be presented to my cook for the evening meal, it was in process of roasting, and was soon served.

In the course of the evening the Sheikh informed me that the mosque near which I was encamped was erected by Ibrahim Pacha in the Moslem year of 1233 for the accommodation of the pilgrims to and from Mecca, by Cosseir and Keneh, in lieu of a former one, which had been destroyed by an unusual rise of the river. The building, built of brick, comprises, besides the mosque and baths, seven rooms of about fourteen feet square, surmounted by cupolas, for the accommodation of travellers. The Pacha furnishes two bullocks and their fodder for the purpose of drawing water for the baths, and pays the priest by allowing him to cultivate eleven acres of land rent free, and by the keep of twenty bullocks for the working of it.

The priest, a young man, also officiates at the village mosque, situated within two hundred yards of it, where I found him acting as schoolmaster to a dozen boys of from seven to twelve years of age. Their education was confined to reading and writing, and learning the Koran by heart.

The village contains a population of twenty-five families, and is governed by a sheikh named Sulliman Hussein, who, at the time of my arrival, was absent. Early on the morning following, however,

introducing himself, he told me that he had heard of my departure from Keneh late in the evening, and had left immediately to offer his hospitality ; that, when he arrived I had retired to bed; but that he wished me to consider myself his "deif" (guest) until my departure. I found him a communicative and agreeable man ; and whilst partaking of the usual civilities of the country, he told me he had, during his life, contracted nine marriages ; that he then possessed four wives—as many as the law would permit him to have at one time ; and that from all these marriages he had fifteen children living. He talked to me about horses ; and finding that I was an admirer of them, he sent for his best nag, a fine black Arab horse of superior breed.

During the morning, whilst sitting smoking and chatting with Sheikh Abdallah and a circle of Arabs,—most of whom were inhabitants of neighbouring villages,—two lads approached us, one bearing a tray containing a small wooden box of musk, a looking-glass in a parchment frame gaudily painted, and a cushion containing two small phials of powdered antimony, with a wooden needle wherewith to apply it to the eyelids. The other boy carried an earthen vessel of cool water, called a gouleh, round the neck of which, suspended by wire, were secured small gold and silver coins. The lads were making a collection for a newly-married couple, to which every one contributed according to his means ; even the poor camel-men threw in their five-para pieces, and the largest contribution upon the tray was not more than a piastre,

2½d. Throwing in a few piastres, I inquired if the young couple were natives of the village; and, being answered in the affirmative, was told that in the afternoon I might see the bridegroom near the mosque. Bearing this in mind, whilst the Arabs were engaged in loading the camels, and my servants taking down my tent, I strolled towards the mosque; and there, near the entrance, I found the bridegroom, a young fellah, cleanly attired in a long white calico dress reaching to the heels, fez cap, and white turban, and for the occasion, as is customary, wearing a sword. He was sitting on a mat, and on stools before him were placed the trays I had seen in the morning, and several vessels containing water for the use of the passers-by. Sheikh Sulliman informed me that it was customary for young bridegrooms of the community, during seven days after the performance of the marriage ceremony, to collect at the mosque door, during several hours each day, whatever their friends or the passers-by might choose to give them.

In the afternoon my caravan, heavily laden with water and grain, in addition to my traps and provisions for a long sojourn in the desert, broke up, and loud and long were the cries and prayers of the camelmen to Sheikh Abd-el-Gader, the patron of the desert traveller, as they assisted their heavily-laden cattle to their legs. The village chief offered us sherbet and coffee; and, according to true Arab custom, at the moment of departure forced a quantity of dried dates upon my servant, as a parting pledge of hospitality.

Two hours after my caravan had left, I was riding out of the village, accompanied by Sheikh Abdallah and his attendants, and our host Sheikh Sulliman, mounted on his black Arab, which he put through many pleasing evolutions of the Jereed. On the hill-side, near the village, are many ancient Christian sepulchres: now but few Christians live in the village or neighbourhood, the nearest church being at Koos, twelve miles distant. Travelling at an easy pace of about five miles per hour, we were soon out of the village, and changing the fertile valley of the Nile for the bleak and sterile desert. After an hour's ride, I took leave of both Sheikhs; Abdallah protesting that were he not obliged to attend at the divan of the Governor of Esneh on the trial of a criminal, he would accompany me for days in the interior; but that I possessed a good substitute in his nephew Ali. Reduced now to a single servant following me, I had full leisure to examine my guide, who, one of two allotted to me, and named Ahmed, although on this occasion accompanying me, was to lead the caravan; whilst Karag, the guide officiating in his stead, was to be my constant attendant. Ahmed—a brown good-tempered-looking fellow about thirty years old, full of life and activity—belonged to the tribe of the Ababde, and was born and brought up on the confines of the valley of the Nile, but had been in the habit of pasturing camels, for months together, in the wadis of the interior after occasional falls of rain, which he described as being very few and far between.

I now jogged on with my guide at a pretty good ambling pace to overtake the caravan before dark, and soon began to draw him out on the subject of amusements in the mountain and desert wilds which I now saw opening before me, and found, as I anticipated, that shooting furnished one of these; in strong corroboration of which I soon after knocked over a brace of grouse from a pack that rose in the camel-track before me.

An hour or so more sufficed to overtake the caravan, and taking Sheikh Ali again, I set off in advance, and arrived at Bir-al-Géta, a watering-place for the camels. There are five or six wells of brackish water here, with a great number of Bedouin huts. A low range of hills appeared in the distance, forming a background to as bleak and sterile a scene as it was possible for man to inhabit; but these Bedouins, far from having any desire to live near the Nile, scorn the idea, and glory in the salubrity of the desert air and their own unrestricted mode of living. They support themselves by the hire of their camels for the transport of grain from Keneh to Cosseir.

June 18.—We halted near the ruins of a Roman station, employed for facilitating the transport of the merchandise of India, some of which formerly came to Europe by this now long-deserted route. The ruins consisted of a square court, enclosed by walls about eight feet high, around the inside of which were constructed small rooms. I could detect no inscription on any part of the edifice, which is situated in the

centre of a wide valley, on the high-road to Cosseir, and called Sicket-il-Rassaefa.

About two hundred yards from this, in an isolated position, is a high rock, nearly perpendicular, from forty to fifty feet in height, formed by the upper courses of the New red sandstone (as are the hills on either side of the valley), which is courted by travellers for the agreeable shade it affords: it is called, as is also the ancient station, Kussen-il-Benât, and is covered with numerous caricature figures of boats, vessels, men, and camels.

At noon we started, and overtook several caravans laden with corn, sent by Mehemet Ali as part of his tribute to the Sultan, to Cosseir, to be conveyed from thence to the Hedjas for the use of the troops. Several thousand camel-loads are sent thither by this route from Keneh, from the transport of which the Arabs glean a considerable profit. Before the evening, a dark range of mountains in the distance indicated a geological change, which, upon inspection, turned out to be greenstone slate lying immediately under the New red sandstone, thus effectually destroying my hitherto very fair hopes of discovering coal in this quarter. An hour after sunset we came up with the caravan, and soon after encamped near another relic of centuries gone by—viz., a deep well called Hamamat. There being no wood for cooking, my guests and self regaled ourselves with a thoroughly Egyptian supper — bread, cheese, and onions, the latter in abundance, winding up with a

water-melon. After supper, our men being in a merry humour, sang several songs, solos, and duets, and afterwards danced their sword-dance, which amused me exceedingly, never having seen anything so enthusiastic and perfectly wild: no doubt it is, amongst those Arabs, of great antiquity. It is danced in the following manner: A man armed with a sword and shield of rhinoceros leather cries in a high shrill note, "I am brave! I am brave!" then, wielding his sword, jumps violently about; next, falling on one knee, and covering himself with his shield, he strikes a violent blow with his sword at an imaginary person before him. Another of the party then rushes upon him, disarms him, and dances on in a similar manner, until in his turn he also is bereft of his weapon; and so on throughout the party.

June 19.—After turning out, I bent my steps towards the well, which, partly enclosed by a crumbling dry-stone wall, I found to be some seventy or eighty feet deep, and fourteen feet diameter, well walled up with solid masonry in an octagonal form: it is descended by an easy flight of steps between the walling-up of the well and the rock. In the former are several loopholes for the admission of light. Near the bottom I found the workmanship of much older date, and some of the steps had given way. I was informed that during the march of the French troops, at the time of their occupation of Egypt, they effectually, in mere wantonness, destroyed this costly pearl of the desert, which has since

been reconstructed by the Pacha Mehemet Ali. The water is brackish, and drinkable only to the Arabs and their camels. .The steps at the top of the well are continued to about six feet in height above the ground, and end in a small platform of about five feet square, which is said to have formed the seat of the superintendent of the works; but I cannot help thinking it was constructed for a different purpose, probably for the celebration of religious ceremonies during the pilgrimage of great personages, this road being as much in favour by pilgrims as that from Cairo to Suez.

After a hearty meal, about mid-day the caravan started, and I soon followed. I fell in with several coveys of partridges, so shy, that on our approach, even while still at a distance from them, they ran up the rugged mountain-sides. Giving chase, I succeeded in bagging a brace, much to the delight of the Sheikh and guide. In the course of the afternoon I got into mica-slate, and eventually fine pink-grained granite. In somewhat less than an hour's ride I crossed through the granite range, and again got into higher mountains of greenstone. Towards sunset, the valley became very narrow; the passage was also blocked up by large fallen masses of greenstone, affording only sufficient room for one camel to pass at a time. In the centre of this pass (ten minutes in length), called Jid, is a brackish well, from which several Bedouin families, located among the rocks in wretched tents and caves, gain a liveli-

hood by drawing water for the passing pilgrims and caravans. So accustomed are the former to this nauseous beverage, which would sicken any other person, that they give themselves no trouble to carry sweet water from a well half a day's journey distant in the mountains; to which, on our arrival in the evening, my Sheikh despatched half-a-dozen camels for a supply—our skins having become nearly exhausted. So valueless is money to these Bedouins that I had considerable difficulty in inducing them to accept some small coins in payment for fuel; they would have taken in preference half the value thereof in wheat, which I had not. They have no camels, but manage to maintain a small flock of sheep, which affords them clothing and milk.

It is the duty of the women here (as I formerly observed in Arabia) to herd the flocks. The dress of the women consists of a long wide piece of undyed woollen cloth of their own manufacture, which they suspend by two long thorns over the left shoulder, after passing it under the right armpit, turning over in front a broad selvage six inches wide: it hangs down to the ankles, and effectually envelopes the whole body. The end is brought over the head; with it, on the approach of a man, they carefully conceal their features leaving one black flashing eye exposed to view. The universal raven hair is neatly plaited in a great number of small tails, which hang down all around the head. Their ornaments consist of a large string of beads or

round agate pebbles hung over their garment around the neck, and bracelets of horn or iron. The men dress as they best can, in cotton, some having only a piece slung round their loins; whilst others, better off, have a larger piece, which, after encircling the body, they throw over the shoulders, and in hot weather over the head. Children of both sexes—mostly all of whom are well nourished—run about perfectly naked until the age of eight or nine —the males often longer.

June 20.—In the afternoon, accompanied by my guide, I, on my dromedary, retraced my steps of the day before to a sharp turn in the valley; and in the granite district called Fanashir I found two or three large blocks of well-dressed granite, probably the remains of Roman workmanship. In two or three points in the greenstone I also observed places where stones had been quarried. On my return, and just before sitting down to supper, a poor man approached, badly clad in goat-skins, one round his waist and another covering his back. He begged hard, in the name of God and Abd-el-Gader, his patron saint, for a drink of water, a petition which of course was instantly complied with; and having drunk a long deep draught, he sat down. He called forth endless blessings upon us for the refreshing draught. On inquiry, I found he was a subject of Abd-el-Gader; and on his return, alone and on foot, from his long pilgrimage to Mecca, he had been robbed by nomadic Arabs on the road, and left destitute,

with the exception of the two skins which formed his clothing. He said the loss of his water-skin affected him most; and, while pursuing his journey, he had been three days at a time without drinking, and two days without nourishment of any kind. Whilst thus suffering, he travelled on by day and night, merely occasionally stealing an hour's sleep where he could find shelter from the burning sun, and as much at midnight. For his food he trusted to passing caravans; and finding that he had not a morsel of bread with him, after providing him with a good supper I gave him some dried biscuits to help him forward on his perilous journey. I was glad to see several of my Bedouins offering him relief in the shape of bread and beans, thus confirming the accounts of their proverbial kindness and hospitality.

June 21. — Starting, as usual, a couple of hour's after the caravan, which left at noon, an hour's ride brought me to an old pit a little to the right of the camel-tracks, and which I was led to approach from seeing a white rubbish heap. On inspection I found it to be a six feet square pit, probably sunk in some remote period by a Turk called Lás (so say the Arabs), and called after him. He is said to have reached water, but bad.

Subsequently I got into greenstone, gneiss, white layers of mica slate, and again greenstone and greenstone slate. We passed through two very narrow, steep, and rugged defiles, on either side of which were numerous skeletons of camels, telling plainly

the difficulty here presented to weary heavily-laden beasts.

Finding evening closing fast upon us, we pushed on at a good trotting pace to overtake the caravan before dark, which we knew must have bivouacked. We continued thus until past nine o'clock, frequently calling the guide in charge of the caravan by name: and at last, it being dark, we pulled up in Wadi Abouzeiran, suspecting we must have passed it in some nook or valley, whither, according to custom, it might have withdrawn from the track for greater safety. To turn back might have occasioned a repetition of the same disaster: we therefore drew off the road, and sought a sandy spot, free from stones, where to spend the night, and await the caravan in the morning. We were all hungry; but having no bread, and an insufficient quantity of water to make some from a small stock of flour, we consoled ourselves with a couple of cups of coffee each. We agreed to send Ahmed back in search of our caravan. At midnight he returned, bringing with him a supply of bread and cheese, which we attacked with very little ceremony; then, emptying the remaining small contents of our water-skins, we soon fell into a sound sleep.

June 22.—Half an hour after sunrise brought up the caravan. The guide Karag had been out on his dromedary all night in search of us, and had not yet returned. However, in another hour he also arrived, right glad to have found us. He had gone back to our

previous station; and, not finding us, justly concluded we must be in advance, and, without alighting, returned. The caravan again departed, as usual, at noon, and myself and companions an hour afterwards; and before long we reached the remains of another Roman station, where there is a well in a good state of preservation. Whilst examining the rock, and the water at the bottom of the pit, with my guide Sheikh Ali looking on, leaning over the side of the pit at the surface, and on the point of drinking out of the hands of Ahmed, the former suddenly cried out, "Fly, Ahmed—the camels are off!" and he bounded up the steps as no one but an Arab can do. I followed, and on arriving at the top I found all the beasts at full gallop. Guide and Sheikh were in hot pursuit; and, notwithstanding the distressing heat, kept up a good steady pace after them. In the mean time, thinking a stern chase a long chase, an Arab boy, an inhabitant of one of the few huts in the neighbourhood of the well, picked up my rug, and, placing it in the shade, bade me sit down, saying the camels, if caught, would not be back before night. I was, however, far too interested in the chase to withdraw from view; and was not a little amused, as long as they were at a convenient distance, to see saddle-bags, rugs, water-skins, pipes, and tent-pole successively, from the violence of their motion, thrown off the backs of the flying cattle. Sending the boy up the valley to pick up the fallen articles, I turned to examine, at my leisure, an inscription which I had before observed with some curiosity on

a smooth yellowish sandstone in the face of the wall, two or three feet above the keystone of the arched passage. When sufficiently near to read it, judge of my surprise to find, surmounted by a wreath, the names of M. R. BRIGS, WIL. HANCOCK, and THOS. WOOD: with the date, MAY 25TH, 1832, in large letters, and completely occupying the whole stone, as if it had been placed there for no other purpose.

After having rested for an hour or more—during which time I had been joined by two or three of the resident Bedouins—while the chances of the return of my party before night were being discussed, I was agreeably apprised of their approach in the distance by the boy who had been on the look-out. Shortly after they arrived, we collected our scattered traps, and departed without further delay. The dromedaries, much excited, were very ticklish to mount; and Ahmed, after assisting me and the Sheikh to our saddles, on bestriding his own, was violently thrown out of his seat by the animal's suddenly springing on his legs, and with his feet high in the air, came down head foremost, luckily breaking the fall by his outstretched hands. Remounting, after some trouble, in five minutes afterwards he amused us with an *extempore* song, recounting his mishap, the Sheikh joining in the chorus.

June 23.—Set out with Mohammed the miner, taking specimens of the New red sandstone, which I found followed immediately on the greenstone slate, and which presented in this locality an admirable

section, the courses rising above each other to a thickness probably of a couple of hundred feet, with a northwesterly inclination.

The caravan moved on to Bir-il-Beda, the "Well of Beda," the water of which was drinkable. Arriving about noon, I made a hearty breakfast, notwithstanding the excessive heat of the day, the thermometer in my small double tent indicating 105 degrees, whilst in my interpreter's, which was a single one, it rose to 110. In the vicinity of the well are several Arab tents, made of pieces of matting stuck upon low upright shafts of wood. The inhabitants earn their living by bartering wood and salt for wheat with the passing caravans, and selling sweet water at Cosseir, which they bring on donkeys and camels more than a day's journey from their home, and upwards of two days' distance from Cosseir.

The salt they get from the marls of the New red sandstone, in which they dig (or rather scratch) numerous shallow holes, and find it in small veins of half an inch to an inch in thickness. My guide collected a few handfuls of it whilst I was engaged in procuring specimens of the rock in the neighbourhood.

In the afternoon the caravan moved on about a mile only, waiting for me near a high white cliff of Lower chalk formation, whilst I busily employed myself during the whole of the afternoon in collecting specimens of the adjacent rocks, from which I did not return until dark.

June 24.—Employed myself during the fore and

afternoon in completing my collection, labelling and packing them in small baskets.

Late in the evening, whilst at supper, we were somewhat surprised at the near sound of an animal trotting by; and supposing it to proceed from a solitary Bedouin mounted on his dromedary, one of the men called out; but, instead of pulling up and exchanging salutations, he silently quickened his pace. Various were the opinions thereon, the majority believing it to be a camel, the property of the resident Bedouins, which had run away from the herd in charge of a boy in some neighbouring valley whither they were in the habit of sending them to browse. The following morning early, however, the mystery was solved by Karag the guide, who, searching for the footmarks, found them to be those of a hyena of great size; who, doubtless, was on his way to satisfy his thirst at the well. They are never known to attack caravans; but several encounters have been related to me by the Bedouins between them and solitary pedestrians.

Before entering Cosseir the Sheikh dismounted, and shortly afterwards rejoined at a slapping pace, having changed his ordinary dress for his holiday attire.

At sunset we arrived at our quarters, within a gunshot of the town, in the centre of the wide valley we had travelled through, and close to the beach. The sight of the sea after the desert was so inviting, that on dismounting I hurried to it and enjoyed a bath, so refreshing that I shall long remember it. After supper

the Arab Sheikh, the agent of Sheikh Abdallah, and Sheikh Ali, a Bedouin customhouse agent, accompanied by several Bedouins, came to salute me; and, sitting down in a circle around my divan, smoked, drank coffee, and chatted for an hour.

June 26.—Early in the morning Sheikh Ali brought me a fat sheep and several small loaves of fresh bread as a present. A Greek merchant, who acted as the French Consul, and the Arab doctor (the latter speaking good French), came to pay their respects. The former was most anxious I should make his house my home during my stay at Cosseir; with which view he had sent two mounted Arabs to meet me in the desert several days before my arrival, who, not finding me so soon as they had expected, returned. I declined his hospitable invitation, preferring a tent life, but promised to breakfast with him. Accompanied by the Sheikh and interpreter, I visited the governor, whom I found waiting on the threshold of his divan to receive me. Sherim Bey, a man of most affable and agreeable manners, was anxious to know all the European news I could impart. After drinking perfumed coffee prepared by his harem, and smoking from a highly-ornamented pipe, we breakfasted, and in the course of the afternoon paid a visit to the Consul. This hospitable man received me with the greatest kindness, begging I would send to his house for anything I might require. The doctor soon joined, and after enjoying an hour's chat, coffee, sherbet, and pipes, I departed to my airy tent.

June 27.—The governor paid me a visit, accompanied by his two sons. He remained conversing until long after dark, we having recourse to a lantern for light. Arms and horses formed the principal subjects of discussion. Before leaving, he politely invited me to see his firearms and weapons on the following morning, an invitation which I with pleasure accepted. On rising, I accompanied him for a short distance, agreeably to the etiquette of the country.

Whilst at supper, the Sheikh and interpreter (the latter a young Arab of pleasing manners, and, like myself, in the employ of Government, by whom he had been educated) formed, as usual, my guests; and, in addition, the old local Bedouin Sheikh. We were greatly amused by the performance of the sword-dance by some of my camel-men, and a dozen of handsome young Bedouins of their tribe, whom they had invited. They danced to the music of a crude kind of lyre, played by one of the tribe, and the clapping of the hands of those who did not dance, and who sat in a circle round the performers.

June 28.—Visited the governor, who received me with more cordiality and less ceremony than the first time. After coffee was served (of which in his own house he did not partake), several slaves brought in the arms he had invited me to see, consisting of a rich collection of old Turkish and Caucasian rifles, muskets, pistols, knives, &c., of curious workmanship, some of them richly inlaid with gold.

CHAPTER V.

SKETCHES OF COSSEIR—SCARCITY OF WATER—A NIGHT JOURNEY: THE TRAIL LOST—GEOLOGY OF THE DISTRICT—ARAB SKILL IN TRACKING—WANT OF WATER—WATER FOUND AT LAST—THE LOST PEN-KNIFE—AN ARAB ON THE TRAIL—COOKING THE CAMEL—ANCIENT LEAD-MINE—AGAIN HUNT FOR WATER—THE GUIDE AT FAULT—INCREASING DIFFICULTIES—REPEATED DISAPPOINTMENTS—RELIEF AT LAST—BEDOUIN HOSPITALITY—THE CARAVAN SAFE—SUFFERINGS OF THE CAMELS—THE GUIDE DEPOSED FROM OFFICE—A DESERT ADVENTURE.

Cosseir is a small town on a sandy beach, probably containing about two thousand inhabitants, and is supported entirely by the trade between Egypt and the Hedjas, and the passage of pilgrims to Mecca. The exports from Egypt consist principally of grain for the use, as already mentioned, of the Sultan's standing army, and also for the inhabitants of a great part of Arabia. White and printed calicoes also form no mean article of export. The imports consist of rice, coffee, spices, and tombac. But perhaps the greatest profits are gleaned from the passing pilgrims, who come by hundreds—often a thousand or more at a time, and occupy their tents close to the beach, waiting for weeks for vessels to conduct them to Jedda, the sum of £2 being demanded from each pilgrim for

the passage, and each vessel taking such a number as more to resemble a slaver than an ordinary passenger-ship. The voyage to Jedda is generally performed in from six to eight days; but the return, owing to the prevalence of northerly winds, is most uncertain—ten to fifteen days being a good passage, while frequently a month is required.

The principal buildings consist of a square Citadel at the back of the town, mounting eight long brass guns, and garrisoned by twenty soldiers; the Government Store, comprising a large high-walled yard and offices; and the Government House, inhabited by the governor, Sherim Bey, and in which he transacts all the business of his office. The latter is agreeably situated on a small quay immediately on the water's edge. At right angles to it, and running out into the sea, about a hundred yards in length, is a low wooden pier, on either side of which vessels are made fast, and where they discharge and receive their cargoes. The port, during northerly and westerly winds, is protected by the town and a small hillock, but during winds from the opposite quarters it is very unsafe; and the shipping, for security, leave the pier and seek isolated seaward positions, where their only safety is in the strength of their cables and the number of their anchors. Shipwrecks are very frequent during easterly gales. The bazaar, like that of most other Egyptian towns, is well provided with the ordinary productions of the valley of the Nile; also, notwithstanding the distance therefrom, with those of its fruits and vege-

tables that will bear the carriage; and with its water, which is sold at a high price. The greater number of the inhabitants, for the want of good water, are compelled to send their linen to be washed at Keneh, a distance of three days' and nights' journey, as performed by the generality of caravans.

The aspect of the whole neighbourhood is exceedingly bleak and arid: two or three gardens in the centre of the valley containing a few date-trees, nourished by the winter's rains, and having a sickly appearance, form the only green plants in the vicinity. Beyond and around all is desert and barren hills. The only consolation afforded to the inhabitants, except the excellent fish, lobsters, &c., are the prevailing cool refreshing breezes, in consequence of which I found the temperature much more agreeable than that of Keneh.

Notwithstanding the general dearth of provisions and water, the inhabitants are mostly well off, and boast of having no poor to maintain. In the wide valley, and near the town, are situated some huts of Bedouin Arabs, who earn a good livelihood by providing the town with indifferent water, brought two and three days' journey from mountain reservoirs, and by the employment of their camels in the carriage of merchandise to Keneh.

July 1.—After an agreeable sojourn of several days at Cosseir, I bade farewell to those who had welcomed me so cordially to their homes. From all I received testimonials, in the shape of handsome presents; and

the caravan having started in the afternoon, I followed at sunset.

It was a fine moonlight evening: a gentle breeze ever and anon came fanning us from the ravines leading down to the narrow valley through which we travelled; it was most refreshing. Our guide, Karag, —now for the first time entering upon his duties, having replaced Ahmed—led the way on a young two-year-old dromedary, which produced occasional bursts of laughter from the party at his sudden boltings and shyings—endangering the neck of a less wary rider—at the prominent white gypseous rocks, as they quickly came into view in the sharp windings of the road, vying, when illumined by the moon's clear beams, with the whiteness of untarnished snow, and rendering the long dark shadows of the precipitous hills on either side, by the contrast, black as night.

Thus we travelled onwards at a moderate amble, each individual probably occupied, like myself, with thoughts of the agreeable past; and silently the dromedaries glided over the sandy path. Wadi Eswad (the black valley) was now behind, and we had entered a wide plain studded with solitary hillocks of trap rocks, bordered by hills of the same species; and in a rarely-travelled district like this, unlike the beaten track we had hitherto pursued from Keneh to Cosseir, the valuable resources of the guide now became apparent, as he, vigilantly in advance, sought the track for our caravan, which we followed. Once only, on shingly ground, did he lose it, and, dismounting,

searched for a short time in vain; when, perceiving a small smooth patch of sand before us, I rode towards it, and seeing the impression of a camel's foot, I called him, when, after a short examination, he pronounced them to be those of a stranger camel probably belonging to a Bedouin proceeding to the mountains in quest of water. He then, bidding us remain where we were, and setting out to the left on foot, continued his search whilst we dismounted. He did not, however, keep us long in suspense; his distant whoop apprised us he had found the track, and, remounting, we joined him, and soon came up to the caravan.

July 2.—In the morning examined the neighbouring rocks, which I found to be upper secondary formations composed of thick strata of gypseous marls, and New red sandstone reposing on hills of greenstone slate and greenstone. At mid-day the caravan departed, and, quitting the track, I soon got into a fine grained red granite at Wadi Haemur, covered by large detached masses of New red sandstone and its accompanying marls, mostly in a friable decomposed state, forming rounded hillocks covered with large boulders of flint. The whole country presented a most irregular series of naked hills and mountains, the most high and connected of granite, the others of greenstone, and occasional varieties of trappean rocks. The valleys, from half a mile to a mile or more in width, were universally covered with sand, the colour of which changes, according to the leading character of the mountains. Thus in the New red

sandstone formations, it is for the most part white; whilst it becomes red or bluish-green, according as the valleys traversed granitic or trappean districts. In the former strata it was fine, becoming gravelly and stony in the latter.

At sunset I came up with the caravan, which had just bivouacked in a part of Wadi Assal (the Valley of Honey), amidst hills of greenstone, where there was an unusually good supply of dry shrubs, upon which the camels were constantly browsing.

In the evening, determined to test my guide's skill in tracking—blindfolding him and making him lie down, with Ali Effendi as a guard, to insure his not removing the bandage—I selected a clear sandy spot, upon which I made nine of the camel-men leave good impressions of their feet; then calling him, and removing the bandage, he quickly identified one mark from the other, calling out the owner's names as he passed. Only once did he hesitate; and here, from the fineness of the sand, and the man's having moved his feet in order to leave deep impressions, they became wider than was natural. He said he could not identify them; but if I would allow the man to walk in his usual way over the ground, he would not fail. No sooner said than done. Karag again lay down as before at a short distance; and on being called, and seeing the two first impressions, he laughingly called out the man's name, and asked for his *backshish*, which I readily granted.

July 3.—Travelled through Wadi Shurum, where

we halted in the evening, and which is remarkable for the wild beauty of the scenery—the road now leading between lofty granite mountains, and at other times across short level sandy plains, locked in on every side by hills, through which the eye could detect no passage. I here lost my pocket-knife and comb ; the former loss I felt severely, there being no instrument of any kind amongst the caravan capable of making a pen.

July 4.—Before sunrise I sent a man mounted on a dromedary to retrace yesterday's road in search of my lost penknife, the guide having instructed him where he was to rejoin us. The camels now began to feel the want of water ; and in order to arrive before night at the first watering-place, it was necessary to set out at sunrise, which we accordingly did.

After a short noonday halt, the weary camels were again laden ; and, starting soon after them, a little before sunset we reached Wadi-il-Théhége. As soon as the camels were discharged, both guides set out with half-a-dozen men, each carrying empty skins, to the watering-place, which was in a narrow creek in the neighbouring mountains, the road to it being impassable for camels. We were now greatly in want of water ; one jar of that of the Nile, the gift of the Governor of Cosseir, kept for my particular use, forming the whole stock. Having waited an hour for the return of the men, and anxious to get water for cooking supper, Sheikh Ali, Ali Effendi, and myself, set out to meet them ; and, winding our way through deep narrow ravines, following the tracks of the men, we soon fell

in with them, but without any supply, the well being dry. Karag, knowing the district, set out again with the whole party in search of other localities, where he hoped still to find a little drinkable water. He bade us go back and wait until midnight, when he would return himself, or send one of the men with intelligence. The moon had risen, and was shining beautifully, lighting up the rocky paths as clear as day. On our return, we found that the remainder of the men,—with the exception of a sharp boy of nine years of age, the nephew of Sheikh Abdallah, who remained in charge ot the luggage,—had left, and driven the camels to feed on some dry fodder down the valley; and with my servant and miner we remained the sole occupants of the hut. The men were silent, at a distance from us; whilst we endeavoured to pass away the time with smoking, and proposing schemes for the future in case no water should be found. Hour after hour thus passed; and not having eaten anything since the morning, hunger and fatigue brought on sleep, which we at length gave way to. We were awakened by a man bellowing out at a short distance from us; and, jumping up, discovered two of our men running towards us with the welcome intelligence, that the guide had found a well containing a small quantity of water, which could probably fill half-a-dozen skins in the course of twenty-four hours, and during which time he intended to remain there to watch it. The effect on all sides was electrifying. General mirth prevailed, the boy and his companions making the narrow valley ring with their

boisterous songs. In an hour two more men arrived, carrying each a skin of highly-prized water, of which one and all first tasted, and, declaring it better than Nile water, they drank of it moderately. My servant, Ibrahim, who had been very down in the mouth, now skipped about merrily, and all set about getting supper with a will.

July 5.—In the morning two more men arrived, with each a skin of water, one of whom was the guide, Karag, who said that he had left Ahmed at the well. He had been to Wadi Berereek, and found a tolerable supply of water, which would suffice for the camels until the next watering-place before us; and after sending a man off in search of them, the poor fellow, worn out with hunger and his night's work, after breaking his twenty-four hours' fast with a mouthful of bread, coiled himself in his scarf, and lay down without loss of time on the bare ground, with a stone for his pillow, to steal an hour's refreshing sleep.

The camels having strayed far down the Wadi, were not collected until mid-day, when we broke up, and arrived at Wadi Berereek at 4 P.M., when men and camels set over a craggy steep to the well. The latter soon returned, greatly refreshed, in charge of a lad who drove them before him.

July 6.—During the night, the man whom the Sheikh had sent back in search of my knife returned, bringing with him only the mouthpiece of a pipe which the Sheikh had dropped. On my charging him with not having followed my camel-tracks with sufficient care,

he gave me many proofs to the contrary, by recounting to me the places at which I had stopped and dismounted; others where I had only pulled up whilst my guide had dismounted and approached me, handing me stones for specimens; also the parts of the road where we had ridden hard, and others slow; and on such occasions the positions I occupied, whether to the right or left of the Sheikh, before or behind; all this with surprising exactitude.

July 7.—Scarcely had we finished breakfast when a boy in charge of the camels came running towards us, calling out that one of them was dying. Several of the men hastened to the spot; and with their long sharply-curved knives cutting the poor beast's throat, soon put him out of pain. I also went to see what was going on, and found four or five men hard at work skinning him in a masterly manner. The camel being a young one, and in tolerable condition, they then proceeded to cut him up; and, separating the meat from the bones, carried only the former away, some of which, destined for preservation, was cut into thin slices, and spread out to dry in the sun; the greater part, intended for cooking in the evening, was put into bags. In the course of an hour nothing was left but the head, the entrails, and the bones of the poor animal; which, without doubt, soon after our departure, would regale hyenas and vultures. Several of the latter were already hovering around; and so fearless were they, that they would alight and walk about within a dozen yards of us. At 2 P.M. we were again *en route;*

and the moon lighting our path after the sun had gone down, we continued onwards until 9 P.M., when selecting a wide and open part of the valley, we halted. After half an hour's rest, a busy and highly interesting scene commenced amongst the men, who were all hard at work collecting branches of trees, brushwood, stones, &c., from far up the valley, and making divers odd preparations for the cooking of their meat *en masse;* which, when well-dressed, I understood —notwithstanding the heat of the weather and the absence of salt—was to keep eight or ten days without injury. The materials having been collected, holes were scraped in the sand, over which, and resting on the sides, for the purpose of creating a good draught, large logs of wood and fagots were so placed as to bear a thick layer of stones, each about the size of a man's foot. The wood was then lit underneath, and our camp was soon illuminated by four large fires, lighting up the figures of the more than half-naked dark-skinned men employed about them, making them appear more like demons than the good-natured set of fellows they were. The stones soon became hot, and kept bursting and cracking until red-hot, when the remaining unburned logs were withdrawn, and the meat, in large heavy slices, thrown on the former to bake. One and all, determined to have a good supper, were now hard at work at innumerable fires : some attending to a pot of bean soup, others kneading and baking their bread, and the greater number attending to their hissing meat

on the primitive stone-hearth. It was long past midnight before their work was completed; and then, sitting down to supper, and forgetting all fatigue, the joke and laugh were long continued.

July 8.—Broke up at sunrise; and again approaching the sea-coast, we arrived within a couple of miles of it, in Wadi Breik. At 9 A.M. we halted, and passed several hours under the shade of projecting rocks of the New red sandstone formation, which here again followed immediately on hills of porphyritic greenstone, &c.

In the afternoon we arrived at a well of saltish water, from which men and camels drank; and, pushing on at sunset, we got to Djebel Kohl, which I purposed examining the following morning.

July 9.—Early, before the sun had risen, I set about examining the ancient works of a lead mine situated in the hill of New red sandstone. The old workings consisted of a large open cut at the back of the mountain. Several of the inclined shafts descended by a pretty regular flight of steps, up which all the produce of the mine seems to have been carried in baskets on men's backs. The works disclosed to view a few irregular branches of lead-ore in a slightly quartz and marly substance, and which I believe never to have produced a remunerating quantity of ore.

In the afternoon we were again *en route*, and soon passed into a red felspathic conglomerate, trappean rocks, and greenstone formations. At sunset, leav-

ing the large valley of Zerga (Black), leading direct to the sea, we passed through several narrow stony mountain-passes ; and two hours after sunset arrived in Wadi Mechougi, where we passed the night.

July 10.—Being yet distant from water, several of our men became ill from the effects of the wretched water contained in the badly-tanned skins the Government had supplied me with. Thanks to Sherim Bey, the jars he had given me precluded my resorting to them, and still contained a day's supply of good water from the wells of Wadi Béréreek. My guide Karag, although well acquainted with every wadi, glen, and hillock of the central and southern districts of his tribe's territory, wished me to precede the caravan with the Sheikh, and make for the well. He confessed, however, that he knew nothing of the locality, and that, consequently, he could not lead us in advance of the caravan ; but if I would take Ahmed as my guide in his stead—the only man who possessed a knowledge of this part of the country and its watering-places—he would engage to follow ; and, provided I did not fly, he would follow us with the caravan over hill and dale. As he enjoyed the unbounded confidence of the camel-men, they one and all joined in urging the Sheikh and myself to proceed in advance, whilst they, under Karag's guidance, would follow in our track. After pursuing the course of a fine open valley, *Wadi-il-Zucker* (the Sugar Valley), containing good pasturage and numerous tamarisks and seyal trees, we turned up a narrow ravine, leading us by

degrees up to the summit of a high mountain-ridge, presenting to view as high a one before us, and around nothing but irregular steep barren mountains, upon which not a living creature of any kind was to be seen. Before us, our way led down a fearful declivity, endangering almost at every step the safety of our dromedaries, which the guide, evidently fearing to lead lest they should crush him by their fall, drove on before, the Sheikh and myself following on foot. Arrived at length at the bottom, we followed a narrow rocky ravine that led between two high towering ridges, only wide enough for one of us to pass at a time, and so rocky and torn by the torrents of the occasional heavy winter rains that it afforded very little better footing than the wild mountain-side we had just descended. About the middle of this ravine, passing over a huge flat rock that extended from one side of it to the other, a pack of grouse rose from the mountain-side; and as they were the only birds that we had seen for some days, I drew the attention of the guide to the circumstance, remarking that we must be in the vicinity of water. He assured me the well was far off, and that no other water existed in the neighbourhood. The birds on the hill-side, he said, was no criterion. Reluctantly, I was obliged to submit to his judgment. The guide conducted us up another ravine, leading to the summit of another craggy mountain. The steep and rocky road was rendered more fatiguing by the great heat of the sun, it being now mid-day. The

height at last gained, a better prospect opened to view. Beneath us, down a less steep descent, lay a wide and open valley, embellished with trees in its winding course, leading through the opposite mountains, while the wide blue sea appeared beyond. At any other time I should have enjoyed the scene; but, weary from the toilsome road, greeted by the first hot puffs of the simoom, and parched with thirst, I could see no beauty in anything. We remounted our complaining beasts, and rode carefully and slowly down the jolting road. The valley at length reached, we quickened our pace, and proceeded up its course in hope of soon arriving at our journey's end. Having, however, arrived at its termination, and crossed low hilly broken ground into another valley, which in turn we again quitted, until imperceptibly we were again surrounded by bleak and rugged hills,—the Sheikh and myself, suspecting the guide was not sure of the direction of the well, charged him with this; and seeing that it was useless to deny his having twice abruptly changed his course, he said he had only once, several years ago, travelled this part of the country. He, however, bade us be of good cheer, saying that he would not fail to succeed, although perhaps not before evening.

Arriving in an open valley, and seeing something resembling a tent in the distance, the Sheikh and myself sought the scanty shade of an all but leafless tree, whilst Ahmed proceeded to examine the object, and, if our surmises were correct—that it was an Arab hut or tent—to gain information as to the whereabouts

of the water. Having dismounted, each examined the contents of his saddle-bags for some refreshment, when, to my dismay, the coffee, &c., which I generally carried with me, were missing, and the only provisions I had consisted of a dozen dried dates. The Sheikh brought forward a skin of flour, but, our water being nearly exhausted, we grudged the small quantity required to knead it into dough for baking. So, taking each a draught of it, and devouring the dates, reserving two for the guide, we felt refreshed. Ahmed soon after returned, communicating that what we had mistaken for a habitation was a large white stone; and after, in his turn, refreshing himself with a mouthful of water and the dates, we continued our route. It was now about 3 P.M., and, from the pace we had ridden, I gave up all hopes of the caravan coming up with us until the morrow. We determined not to proceed out of the most direct line we could pursue to Djebel Zabara. If we fell in with the well, it would be good fortune; if not, the caravan would not fail to follow us to the Zabara, where there was a never-failing supply of water. Continuing our journey at a brisk pace, and turning a projecting rock, the welcome sight of a camel browsing on some scanty shrubs, and shortly afterwards of an Arab tent, presented themselves. Unfortunately, however, on our arrival, the tent proved vacant; and on the branches of a neighbouring tree were hung some empty water-skins, two or three saddles, a large earthen vessel, and a camel's-hair bag, containing probably clothing. The old, nearly

obliterated footmarks of a man and woman which the guide distinguished in the sand, denoting a long absence of the owner of the tent, completed our discomfiture. Having regained our equanimity of temper after the not slight disappointment we had met with, and the lengthening shadows warning us of the approach of evening, we pushed onwards. We were suddenly beset by savage dogs, who ran and made at us from under the side of a large rock; and, attacking my Sheikh's dromedary, the frightened beast cried out, and made such extraordinary bounds and kicks, that, the girth giving way, he threw both saddle and rider. I pulled up my own flying but less frightened beast, and, on looking round, perceived that the Sheikh had regained his legs, and was apparently unhurt. The yelping dogs beaten off, the dromedary was soon caught and saddled; and we had ridden but a very short distance when a flock of sheep appeared, and, sitting underneath a tree, a woman herding them. Dismounting, she rose to receive us; and, taking each by the hand, gave the usual salutation of "God's blessing on you," &c. In the course of a few minutes, a tall, elderly, hard-featured man, the husband of the woman, appeared with another part of the flock. After a cursory greeting, he inquired where we came from.

From him we learned that we had passed the well we were in search of; and, expressing concern as to the safety of our caravan, the willing fellow, after inquiring the time of its setting out in the morning, and

being answered " at sunrise," calculating its probable present position, and without taking refreshment after his day's toil, mounted my dromedary to proceed in search of it, saying he should be back about midnight. The woman, calling Ahmed from a heap of baggage near, gave us a skin of water and a small pot of sour milk, lamenting she had nothing better to offer. She said the herbage was so dry that her goats gave very little. The gift was most valuable ; and after satisfying our thirst with the water, Ahmed set about lighting a fire, and Sheikh Ali, from his stock of flour, in a very few minutes soon prepared a large round cake, which, baked in the hot sand, covered over by the red-hot embers of the wood, and dipped in the curded milk, furnished us with an excellent meal. The tents we had passed, it appeared, belonged to this old couple, who, being childless, and finding ample occupation in the herding of their flocks of goats, sheep, and camels, in the neighbouring valleys, very rarely visited them during the summer months ; and the only repose they enjoyed was when, from friendly winter rains, there was a sufficiency of both water and herbage to dispense with their daily watchful services in procuring them a full supply of both. Milk was plentiful, and formed their only food. Of the surplus they made butter, by shaking it to and fro in a skin, and purifying it over a slow fire in vessels of their own making, to preserve it to eat with bread during the summer months. In the spring the husband drove his fat sheep and young

camels to the towns on the Nile. After selling them, he purchased grain with the produce for the summer's food.

Soon after the departure of the old man, who said he would pass by the well, Ahmed, taking a skin with him and mounting his dromedary, followed his footsteps, for the purpose of replenishing it in lieu of the one the hospitable woman had given us—the whole she had. About 8 P.M., and whilst arranging my saddle-bag for a pillow on my rug, intending to lie down to sleep for the night, the furious barking of the dogs announced an arrival; and soon afterwards both Ahmed and our old friend the Bedouin appeared, bringing the welcome intelligence that they had found the caravan at the well, where they had arrived early in the afternoon by a different route from the one we had followed. Ahmed now produced some dried biscuits, onions, and the coffee materials which my servant had given him. The coffee was most welcome; and, pipes having been lit, I was about to partake of it, when, the old man rising to leave, I invited him to join us; however, he sternly but thankfully refused, declaring that he had never drunk a cup of coffee in his life, and that it was now too late to begin.

July 11.—The sun had already risen before I was awakened by Ahmed. He had already saddled, and coffee was also in readiness; and we left Wadi Tundaba in company with the old man, who, with a couple of camels and some empty skins, accompanied us to the well to draw a few days' supply of water for himself and his wife. Ali Effendi and the men greeted us as

if after a long absence; and, sitting down in his tent whilst my own was being pitched, the guide Karag related how he had brought the caravan to the well.

It appears he had followed us over the steep defiles with much difficulty, four of the camels having fallen headlong down one of the ravines, with wonderfully little injury to themselves. The luggage they carried, however, fared badly, among which, unfortunately, was my canteen, the greater part of the crockery in which was reduced to small fragments. The poor men, fearing for the loss of their camels, greatly reduced by the bad effects of the water, which caused some of them to vomit violently, and fall from weakness, were outrageous with Ahmed for leading them over such dangerous passes. Karag, after having descended the mountain and followed up the first valley, saw we had quitted it to take to the left amongst more hilly ground, and, having little confidence in Ahmed's knowledge of the locality, turned back a short distance, and prepared to lead the caravan in the older tracks of a man and two camels, which he was confident led either to the well they were in search of or to his tent. In either case he would refresh the men, and in the latter event, set out with an inhabitant thereof as guide to water his camels; after which he would either resume our footsteps, or proceed by a direct route to Djebel Zabara.

Both men and cattle being much in want of rest, I resolved to pass the day in quarters at the well.

Ahmed, poor fellow, was allowed no peace during

the whole of the day, the men and boys having made a dead set against him for his previous day's blundering, and more than once the interference of the Sheikh was required to save him from blows. The hardest cut of all against his guideship—for which he was held up to ridicule by all, in which I could not refrain from joining, as even I, who could have but very modest pretensions in comparison with the slowest Arab, had suspected the truth—was his riding over water under a rock in the ravine, where I had remarked to him the presence of the grouse: here the men had not only refreshed themselves, but had filled a couple of skins. When I told Karag how the birds rising from the hill-side had led me to suspect the existence of water, and that I had communicated my suspicions to Ahmed, he leaped and danced with merriment, in which, to the great annoyance of the crest-fallen Ahmed, the whole camp joined. From this misadventure the poor fellow lost his prestige as a guide; and, seizing his whip, a grey-headed old Arab, followed by all the members of the party, Sheikh included, formally buried it, chanting an *extempore* death-song over one Ahmed, who in his day had been a guide, but was so now no more; and they consigned to earth the insignia of his office.

Their anger, however, was of short duration; and, turning into mirth, they composed a song of which Ahmed and the day's mishaps formed the subject, which, to his great discomfiture, they repeated and sang over and over again.

Our misadventure brought on the recital of tales of suffering which one or other of our men had met with during their lives. The most trying was one experienced by an old man, he who buried the guide's whip. It happened when he was a lad, during a war with a neighbouring tribe in Nubia, whose territory they invaded. Three hundred men, well armed and mounted, driving the enemy before them, flushed with victory, imprudently pursued them far into the interior of the country, in hopes of enriching themselves with camels. Water at last entirely failed ; and, falling in with no wells, they retreated, during which time their sufferings were great. Camel after camel was killed, to supply them with the water contained in its stomach, and also with its blood. Half their number or more now travelled on foot, and the enemy, biding their time, fell on them and slaughtered a great number. Fifty were all that returned ; and the man who related the story, rather than kill his dromedary, cut his arm, and sucked his own blood to still his intolerable thirst.

July 12.—At sunrise we broke up ; and, resting at mid-day according to custom for a few hours, arrived at the well of Zabara, in Wadi-il-Gadir, in the evening.

CHAPTER VI.

ARAB CHILDREN—ANCIENT RUINS—HABITS OF THE ABABDE ARABS —RESISTANCE TO TAXATION—THE MINES OF DJEBEL ZABARA— —A MOUNTAIN-PASS—RUINS OF SIKATÉ—A MOHAMMEDAN SAINT —THE NILE ONCE MORE—KARAG AND HIS FRIENDS—A MEETING IN THE DESERT—IGNORANCE OF MONEY—RETURN TO THE NILE.

July 13.—Intending to make this my headquarters for the examination of Djebel Zabara and its neighbourhood, the camels were driven off to feed at a distance down the valley, in the neighbourhood of a small spring of brackish water. Leaving the bulk of the luggage, I proceeded in the afternoon in the direction of the seaside, accompanied as usual by Sheikh Ali and Ali Effendi, taking water and provisions for three days. The road led through a fine open valley, tolerably supplied with trees, bearing scanty foliage. On both sides were high and precipitous hills of granite, greenstone, and mica slate. At a short distance from the well were three Arab tents, belonging to different members of one family, around which several little girls were at play. Their skin, from continual exposure to the sun, was nearly black, and

their only covering was a thonged leather belt, called a *rachat*, around the loins. For protection against the occasional high winds, their tents were very low, so that a man could not stand erect in them. The general form is oblong, the roof sloping towards the front, and not more than three and a half feet from the ground. This shape, calculated to afford the greatest shade, is entirely open in front; while, to keep out the early morning's sun, a piece of broad woollen cloth is hung up, leaving an entrance at one end. Matting is universally used for the summer tents.

A little farther down are the remains of several groups of stone tenements, constructed in high positions on the tops of rocks, evidently to guard against floods in the valley. They are doubtless of great antiquity, and denote their inhabitants to have been a people of very different habits from the present nomadic tribes inhabiting the country. Who they were, or for what purpose they inhabited, apparently in numbers, so barren a spot, is now unknown. Differing widely from them, the Ababde Arabs fly each other's neighbourhood, and seek retirement with their families and flocks in lonely valleys. These, as soon as fodder becomes scarce, they leave for others; and only in years of unusual and great scarcity do they descend to the rich valley of the Nile. As soon as the first rains have fallen, and Nature is again reanimated, they hasten to their mountains, where only they consider themselves free. The Sheikh, his family, and a great number of the tribe, reside in

villages, both summer and winter, on the banks of the Nile, and gain their livelihood by rearing cattle and the hire of their camels; and, with the exception of the former, are far from esteemed by their mountain brethren, who look upon them with contempt for their corrupted habits, and the idle qualities they have imbibed from the "fellah."

Mehemet Ali, some years ago, endeavoured to enforce a yearly tax upon this people, in which, however, he did not succeed. Those in the mountains were out of reach, and declared, if their Sheikh demanded anything in the shape of a tribute for the government, they would quit the country. Those in the valley of the Nile, with the exception of a few rich families, who preferred paying to inconveniencing themselves, fled to the mountains. The Viceroy, knowing the inability of pursuit, gave up the project. Their Sheikh is in the habit of levying a sort of tribute from the richest families, which partakes more of the nature of a gift than a tax; from which, however, he realises no inconsiderable sum of money. Annually it is his custom to proceed into the mountains, taking with him several camels laden with wheat, and a few scarfs of coarse white calico. Arriving in the most populous localities, he is visited by the tribe; and, making presents of grain, and occasionally a scarf, to the most influential, he receives in return a young dromedary or camel, exceeding greatly in value the worth of his gift, which on his return he converts into money.

July 14.—Having passed the night half-way to the sea, and broke up early, we arrived at the coast in the forenoon, when the tents were soon pitched. Mountains of primitive rock continued down to the beach.

July 15.—After bathing in the sea, we departed, for the last time, from the coast, and arrived at our old quarters at the well of Wadi-il-Gadir.

July 16.—In company with the Sheikh and three men, I set out early to visit Djebel Zabara. The works, both ancient and modern, in the mountain-side, were equally crude and wretched in their construction; and consisted of a number of inclined shafts or pits, some communicating with each other by numerous holes in all directions, and others entirely isolated. The latter, for want of ventilation in so hot a climate, must have been oppressive to the men employed in them.

The base of the mountain is of granite, upon which is mica slate, containing straggling veins of quartz; at the junction of these with the granite, the emeralds seem mostly to have been sought. These mines, after having been worked for about two years at a great expense, and having yielded but few emeralds of indifferent quality, were abandoned by order of his Highness.

I took several good specimens of the black and white mica slate; and, fagged with crawling about the works, I returned after sunset, and found my cushion spread in the centre of the valley, an inviting resting-place.

July 17.—Rising before the sun, I hastened my departure, and with the Sheikh Ali and the guide, leaving the rest to follow, set out on our return to headquarters at Wadi-il-Gadir.

July 18.—In the morning I amused myself with partridge-shooting, and bagged a brace, sufficient for a dinner. At noon the camels arrived; and, a couple of hours afterwards, we were again *en route.*

Having a difficult mountain-pass to cross on the morrow, we pushed on to bivouac at its foot in Wadi-il-Gemil (Pretty Valley), in order to give our heavily-laden cattle the benefit of the cool of the morning for their difficult task.

July 19.—At sunrise we were already toiling up the steep and rugged pass, and often did the shifting loads require adjusting before we arrived in the opposite valley.

Ali Effendi and myself, each leading our dromedaries, were the first that crossed; and, seating ourselves in the shade of a projecting rock, we waited until the camels, in single file, had traversed the craggy steep. On remounting, the effendi's dromedary, restive to regain the caravan which was now leading, rose with such violence as to throw his timid rider, and precipitate rug and saddle-bags at his feet. Nothing would induce him again to mount: and, leading his dromedary, he preferred following on foot.

An hour's ride brought us to the ancient Sikaté. Its ruins, on the rocky side of the valley of the same name, consist of a great number of apparently origi-

nally well-constructed stone houses, of two floors, with well-shaped but small square windows and doorways, the lintels of stone.

Adjoining is a small temple excavated in the rock, the principal apartment being sixteen feet square, and open in front. On each side at the entrance, a plain round column is hewn in relief out of the rock. Four equally plain columns divide the temple into three compartments, the central one the widest. Opposite the entrance, a broad flight of steps leads up to three doorways; each led into a small square chamber, where are the remains of altars. On each side of the temple is a smaller one, consisting of only one room, in which cupboard-like recesses were cut in the sides. On the opposite side of the valley were the remains of a large oblong building, approached by two wide flights of steps. In the neighbourhood were also the ruins of mines, similar in construction to those of Djebel Zabara.

In the afternoon we broke up, and a ride of two hours brought us to a fertile valley, Wadi Jemâl. Gazelles were numerous, and I had a couple of successful shots at two flying groups. There were a few scattered Bedouin tents in the valley: the inhabitants came out to salute us. They possessed large flocks of goats and sheep, and many young camels.

July 22.—Halted. Our tents were scarcely pitched when a groaning blast came down the valley, heralding huge clouds of dust. The storm came on with fearful rapidity, tore the tents from the ground, and in a moment covered us with stones, broken brushwood,

and burning sand, the latter penetrating through every available fissure in our clothes. Light articles were carried far away, and for hours the men were employed in collecting the stray traps. No great damage was done, and the tents were soon replaced, when, after dining, we continued our journey. Before sunset we bivouacked near the tomb of a sheikh. This was a common whitewashed stone structure, surrounded by a wall. Sheikh Shadli here reposes; his memory is still idolised by the Egyptians. The Mohammedans say that specially for him God created coffee, and all believers visiting his tomb leave a pound or more of it there for the benefit of travellers. On this occasion there was a plentiful supply, and the man in attendance regaled the whole of my men. Entrance is strictly forbidden to all but Mussulmans; therefore I could not partake of the beverage. Tradition says of the salt-water well in its vicinity, that during Shadli's lifetime the water was fresh as that of the Nile; but being annoyed by a Bedouin woman serving herself therefrom, and for whose sex (unlike most of his countrymen) he had a great dislike, he turned the sweet to salt water, so as to be an abomination to her; and thus freed himself from her daily presence. Tradition further says, that after the death of Sheikh Shadli, some poor men, visiting the place where he was buried, prayed God for the means of constructing a tomb worthy of the remains of the pious man; and it was revealed to them that by digging in a certain spot materials would be found. This they did, and

at a short distance under the sand they came upon a stiff bed of clay, a large copper pan for mixing the cement, and tools for working the stone. A voice desired them to dig still farther, and the result was that a coffee-pot of gigantic proportions was brought up, which continues to this day to be used for the service of the wayfarers. At Cairo, and generally in the towns and villages of Egypt, when lighting up the public coffee-houses, the person engaged calls out loudly the name of Saint Ja Shadli, and invokes his blessing.

For some days our route was through a country so uninteresting that I shall attempt no description of it; but on July 29 the Nile was in view: apparently the camels knew they were approaching the river, and stepped out right willingly. At last we arrived at Kommombo. Great was the joy, and our men, with swords and shields, went through their ecstatic dance, exclaiming, "Hamed il Illah bi Salama" (God be praised for our safe arrival). The dchebyeh lay awaiting my arrival, in which I installed myself; and as soon as the effendi had furnished the certificate to Sheikh Ali of the number of camels I had employed, and a backshish had been conferred on Sheikh, guides, and camel-men, I took a temporary leave of the Bedouins.

I now proceeded to Assouan, in order to lay in a supply of provisions, &c.; and, returning with the necessary orders from the Governor of Keneh for a further supply of camels within a month, I started for the interior with Sheikh Ali, Karag, and Almas again, as

caravan conductor and guides. As a repetition of this and another subsequent journey with this tribe to the Red Sea might prove wearisome, I avoid it, and will merely state a circumstance relative to my guide Karag.

One afternoon in the month of October we were travelling on the confines of the Wishari territory, about four days' journey to the east of Assouan, in a southerly and eastern direction, in advance of the caravan, and following the course of a wide and sandy valley, beautifully interspersed with trees and shrubs of the acacia, tamarisk, and mimosan kinds. Its sides were defended by bold heights, showing distinctly the strata of the New red sandstone, upon some prominent rocks of which were engraved hieroglyphics, Greek and Arabic inscriptions, with now and then a rough drawing of ships, camels, and men, fighting with sword and shield similar to those now in use by the Ababde. I had been talking to Karag about his family, saying it was strange that, in neither of my journeys, had we fallen in with them, to which he replied, that his wife and children were with his brother and family some distance to the east; but that, when their goats and camels (the latter the joint property of himself and his brother) had eaten up the fodder, they would probably remove to the valley through which we were now travelling. Scarcely had he spoken the last word, when he sprang to the ground, and went through a series of absurd antics, brandishing his whip in Irish fashion, exclaiming,

"Ana achou'l Bénat!"—literally, "I am the boy for the girls!" His frightened young dromedary had gone off unheeded at a gallop; and I thought his senses had left him, as I could not get a reply to the questions I put to him. At length, his excitement abating, he pointed to a footstep in the sand and said, "Here is the track of my son, and that of his dog." Incredulous, I allowed him to follow up the tracks, promising to wait his return under the shade of a tree.

Karag in a short time returned at the top of his speed, but unaccompanied by either boy or dog; this he explained by saying that he had followed the tracks out of the valley through a ravine leading on to the table-land, which convinced him that the boy was going to his home in another fertile spot, about an hour's walk hence.

He now caught sight of his camel some distance off, and went instantly in pursuit. Returning with the sulky unbroken brute, we again continued our journey; and had scarcely ridden a mile when two little girls and a boy came running from an opposite direction up the valley towards us, crying, at the top of their voices, "Karag! Karag!" a cry which was responded to by the honest fellow leaping from his saddle and embracing each in turn.

It appeared, as soon as Karag could explain himself, that the children, who now ran back to their mother, were his nieces and nephew; and that his wife and only son occupied, with their flock of goats, the exact position he had a short time before described.

Proceeding a little way farther down the thickly-wooded valley, under the protecting boughs of two large trees we found the hut of Karag's brother, who, with a load of charcoal on his camel, was on his way to Assouan to exchange it for wheat. The children held his gaoud whilst Karag went to greet their mother, who, seeing that he was accompanied by strangers, remained near the entrance to her hut, hiding her face with her coarse homespun drapery.

The children, although shy at first, upon my promising them "backshish"—a never-failing talisman in the East—became more familiar, and assisted Mohammed to unsaddle and tether the cattle. They were remarkably pretty and beautifully-formed children, of a light copper colour. The girls wore a leather fringe round the waist, the boy was naked. Karag begged permission to visit his family, which, under a promise to return at sunrise, bringing with him his boy and dog, was readily granted. The caravan soon afterwards arrived, to the great wonder of these children of the desert. The sight was to them as interesting as it was novel.

I now searched my baggage for a few piastres, wherewith to redeem my promise of backshish; but on presenting these to them, to my surprise they withdrew their outstretched hands, ignoring the value of the gift, being utterly unfamiliar with the sight of coin! My old servant, Ibrahim, relieved my perplexity by suggesting as a substitute dates and onions; these were received with every expression of

delight, and carried off joyfully to exhibit to their mother.

At sunrise on the following morning, Karag, according to promise, made his appearance, and with much satisfaction introduced his son, and also his dog. Giving the boy a few trifles for his mother's acceptance, he kissed my hand and embraced his father, took leave of us, and returned to his occupation of herdsman to his father's goats.

After proceeding some distance into the territories of the Bishari, I found my way again to the Nile at Darau, on the 20th October, where I found awaiting me a letter from Abbas Pacha, then Governor of Cairo, ordering me to inspect Ayme Bey's and Mons. Figari's researches for coal in Wadi, Keneh, and Araba.

CHAPTER VII.

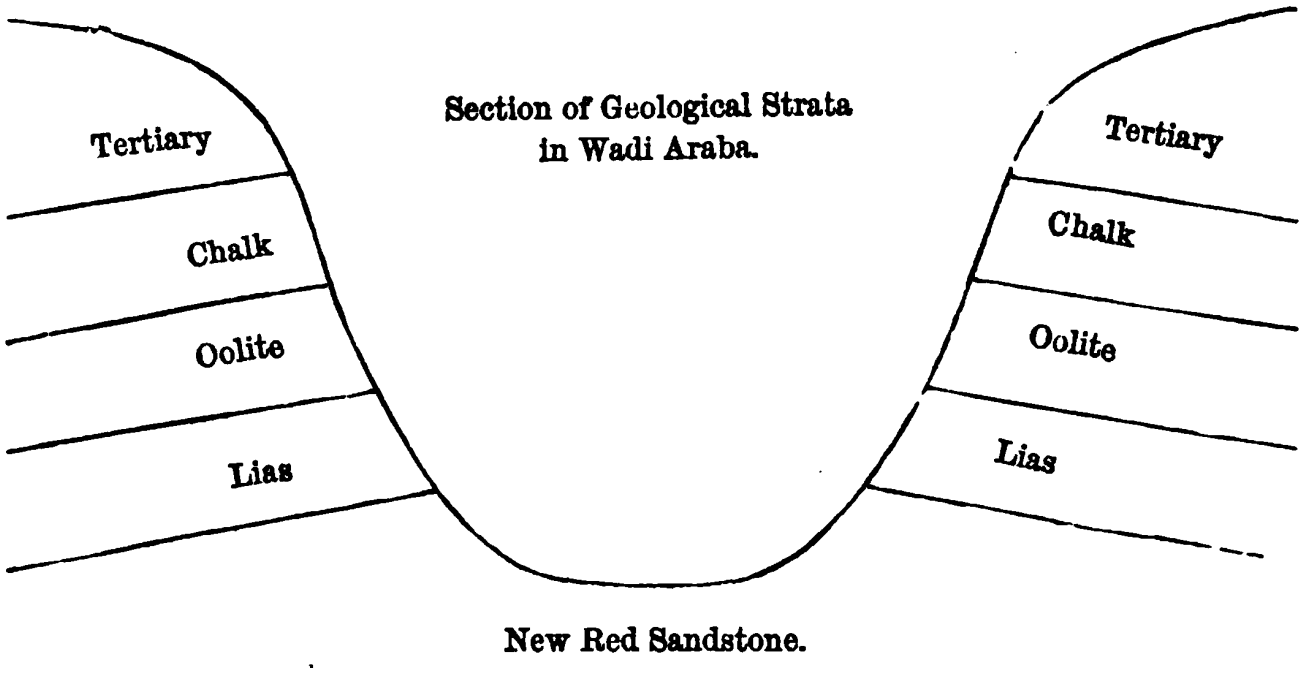
SEARCHING FOR COAL—GEOLOGY OF WADI ARABA—MEHEMET ALI —DEPARTURE FOR KORDOFAN—THE CATARACTS OF THE NILE—VALUE OF THE DATE-TREE—THE NUBIAN DESERT—ARRIVAL AT BERBERA—A TURKISH BATH IN NUBIA—COSTUME IN THE SOUDAN—FEMALE PASSION FOR ORNAMENT—SKETCHES OF THE TOWN—HOUSES AND DOMESTIC ECONOMY—STORE-ROOMS AND KITCHENS—PRIMITIVE FLOUR-MILL—WIVES, CHILDREN, AND SLAVES—MATUMMA AND ITS MANUFACTURES—CONQUEST BY ISMAIL PACHA—CONSPIRACY AGAINST HIM—HIS MURDER—ATROCITIES OF THE DEFTERDAR—SUMMARY JUSTICE—A MOCK TRIAL AND ITS RESULTS—A STRANGE SENTENCE.

THE reader, who will doubtless have had enough of desert-travelling in regions so devoid of interest, will perhaps not object to pass over a journey with the Jemaes tribe through Wadi Keneh to the Red Sea; and, taking leave of those deserts, accompany me to Benisuef and Wadi Araba, where a section of the strata may not be devoid of interest.

Dec. 1.—Leaving Benisuef, I proceeded direct east to M. Figari's excavations across the tertiary formations, in which a pit was being sunk, at a place called Arcidé, in Wadi Aboo Dabâ, in search of coal, three days' journey east of Benisuef.

One day's journey further, I came to another pit in

Wadi-il-Maracham, in the Lias; following this Wadi, I arrived at Wadi Araba, both sides of which present a beautiful and complete section of the Egyptian formations, from the New red sandstone in the centre of the valley to the tertiary deposits on either side of its hilly confines, which the following cut will show :—



Section of Geological Strata in Wadi Araba.

In a stratum of blue marl, alum had been excavated by level in the side of the hill. A quarter of an hour's walk eastward brought me to the granite, which had burst up through the New red sandstone.

Making a circuit along the coast by Wadi-il-Tarif and Telemât-il-Baed, wherein was the convent of St Anthony, and by way of Wadi-il-Derr—the valley of the convent of St Paul,—I spent a night at each; entering them, as at Mount Sinai, in a basket, to doorways some twenty feet above the level of the ground.

Their inhabitants consisted of Arab and some few Abyssinian monks. Both convents were built of

stone, on the sides of the mountains bordering the valleys, with large enclosures connected with them called gardens, wherein a few fruit-trees struggled for existence in the shallow soil, furnishing secluded recreation to the monks.

Retracing our steps through Wadi Araba, we reached Benisuef, whence, again exchanging camels for my boat, on the 20th December I returned to Cairo.

An interview with the Viceroy took place on the day following, when I was obliged to convey to him the unpleasing intelligence that I had not succeeded in discovering coal. For an instant the expression of the old Mehemet Ali's countenance expressed disappointment, and he then addressed me thus: "The Frenchman, your rival, has promised to discover coal for me, samples of which he has furnished me with; but I see you do not deceive me, and I trust to send you to another locality, where your success will merit a rich reward."

A month had elapsed, and his Highness desired me to prepare to proceed to Persia in search of coal, on which he had set his mind; he was in treaty with the Shah on the subject, and was in daily expectation of receiving from him a favourable issue to his proposals.

Characteristic of the Viceroy was his sending for me on the following evening, and desiring me to leave for Kordofan to report upon some iron mines; he showed me specimens from these, which had been stored for years at a sort of museum and school at Boulac. Always accustomed to act on the impulse of

the moment, he ordered Edhem Bey to proceed immediately to England for the purchase of machinery, with which to reduce the ores which I was to explore; and two days afterwards both the Bey and myself proceeded on our missions.

January 25, 1847. — Accompanied by Ibrahim Effendi, a Turk and captain in the civil service, in the capacity of secretary, and two soldiers of a pioneer battalion, assigned to me by the Divan, we were soon stemming in a large boat the current of the still swollen river; and, favoured with a continual fair north wind, we arrived at Assouan on the fourteenth day after our departure from Cairo. The only stoppage we had made was at Girgeh, a celebrated place for provisioning, where we obtained ghee, biscuits, sheryeh, and soo-ksuckanyeh; the latter is Arab pastry, and an excellent substitute for maccaroni.

Without losing time at Assouan, we had our luggage transported on camels beyond the limits of the first cataract, opposite the charming island of Philæ, to a small village inhabited by the Shellalyeh, or people of the cataracts, whose duty it is to conduct boats up and down. We did not, however, avail ourselves of their services; as, our boat being a large one and pretty well laden, the water had become too shallow to ascend the cataract without discharging it. Therefore, the distance to Korosko being inconsiderable, we preferred taking another boat above the cataract.

We quitted Assouan on donkeys shortly after the departure of our last article of luggage; and, taking

possession of two small boats, we unfurled our sails to a favourable breeze that in five more days bore us to Korosko.

The cataracts of Assouan are formed by rocks of granite, across which the river has forced a passage; while mountains of the same rock, blackened by slight decomposition, rise in rugged outline on either side, and contract the channel of the stream. At Kalabsha the granite range is higher than elsewhere; and suddenly the New red sandstone again appears, which continues to be the prevailing formation through Nubia. Here and there, however, narrow and disconnected patches of soil present themselves for cultivation and the growth of the date-tree, which are made the most of by the population. In Egypt, the bed of the river rises equally with the banks; but in Nubia, where rock forms its bed, the constant irrigation has elevated the soil beyond the highest flood.

Irrigation, as in Egypt, is carried on by means of the sakyeh and shadoof. The former is worked by oxen; and, if worked night and day in Egypt, will water seven acres of land; but in Nubia, from the increased heat of the climate, it is not capable of watering half that surface. The tax paid for a sakyeh amounts to about £3 a-year, and half that sum for a shadoof (a lever worked by a man, at one end of which is a bucket).

Date-trees are cultivated to a great extent by the Nubians, for which also they pay a tax for each fruit-bearing tree of one piastre (2½d.) Without this

tree, indeed, the inhabitants of Nubia could scarcely inhabit their country. Independent of the fruit—a great source of income to them, besides supplying their own families with a nutritious article of food—the tree itself supplies them with manifold indispensable articles, of which the following is a brief list: Timber for construction and household purposes; ropes for their water-machines, and other purposes; mats and baskets of many descriptions: the young leaves are good food for camels; whilst the reeds are worked into doors, couches, stools, receptacles, and various objects, so numerous and useful as to defy description.

The Nubians as a race are more fierce and determined than the Egyptians; and, possessing firearms, they are frequently embroiled in feuds amongst themselves, or with the soldiers of the Egyptian government.

The houses are constructed of stone, cemented with mud; and, in order to make the most of the small quantities of arable land, they are built on the rocks above or adjoining them. In almost every village, attached to the houses, one or more square constructions, composed of matting or a low stone platform, may be observed. These temporary dwellings are occupied by newly-married people, until the bride has become a mother; then only is the husband allowed to take her from the protection of her family, and erect a stone house for her in any locality he may choose.

We took up our quarters at Korosko, in a shed not a dozen yards from the river, in front of which were three splendid sycamore-trees. The post, conveyed by men on foot from Assouan, had brought the intelligence of our arrival to the agent, whose duty it is to provide camels for crossing the desert; and, our preparations being completed, we had the satisfaction of leaving the banks of the Nile, three days after our arrival, on the afternoon of the 16th February. The route from Korosko conducted us for several hours through the most disagreeable of stony ravines, between barren mountains, until sunset, when it was a relief to find a smooth sandy valley on which to encamp.

Three days' travel in a S.S.E. direction, through as sterile a desert as ever man set foot on, brought us to five or six wells of brackish water in its centre, called Moorât. The small supply of water necessitated an entire day's halt to water our thirsty cattle. Surrounded on every side by hills, not a breath of air could penetrate them, and our resting-place proved a most uncomfortable one. When the heat had somewhat abated, I went towards the wells, where quantities of partridges afforded tolerable sport.

We broke up the following morning; and, traversing a gravelly and hilly country, three days' journey brought us to Aboo Hamed, on the banks of the Nile. Here were groves of the ever-graceful feathery palm-tree. The village contained about two hundred inhabitants, who support themselves by supplying the

passing caravans with necessaries. A two days' sojourn, to repose both man and beast, was anything but irksome; and, located in a large well-watered shed, overlooking the wide waters of the Nile, the effendi and myself congratulated ourselves on having passed the Atmoor Aboo Hamed.

With renewed energy, on the 23d of March, our caravan left Aboo Hamed, following the right bank of the Nile, occasionally leaving it to make a short cut across a sterile tract, during its frequent windings; always encamping at noon and night in rich palm-groves or the villages of the hospitable Djalieen. After five days' travel, we arrived at the town of Berbera.

Proceeding direct to the Divan, the governor being absent, I was well received by his "Wakeel," the second in authority, who provided a house for my temporary accommodation, the owners of which were, with little ceremony, instantly turned out to make room for me by a baltagi, a soldier doing duty as messenger.

Berbera, a town of perhaps not more than 10,000 inhabitants, is the capital of the province of the same name. The only troops are a regiment of Turkish irregular cavalry (Bashi Bizooks), of 400 men, commanded by a sunjack, holding the rank of colonel.

When I had taken possession of the house assigned to me, feeling irritable and feverish after the fatigue of the journey, I suggested to Ibrahim Effendi that a Turkish bath would be a great luxury. He said that he would order one; and leaving the room, he

presently returned, telling me he had given instructions for a bath to be brought to me in the evening.

A Turkish bath to be brought to me! What did he mean? Oh! it was not the kind of bath in use in Egypt, but of a portable description, which would answer my purpose just as well, and which I must be content with, as there were no public baths as in Egypt in the town.

The aesha, or supper, having been served at about seven P.M., a couple of hours later, feeling weary, and inclined to retire for the night, our old landlady entering, announced that the bath had arrived; on which Ibrahim Effendi, who had kept me company, retired to his apartments on the opposite side of the way.

The old woman, who had disappeared, now returned in company with a young woman, attired in a "ferde," or large scarf of white muslin, relieved with red fancy borderings, and as black in the face as night, furnishing sufficient proofs of her negro descent; this damsel held in one hand a small wooden bowl, and in the other a teacup. The old lady, wishing me a good night, replied to my question as to where the bath was, by pointing to the objects in the girl's hands, saying, "These, sir, constitute the bath, and this negress will apply them."

Curious to learn how I was to bathe in so small a vessel as either of those produced, on examining them, and questioning the sable maid, I found that the wooden bowl contained dough, and the cup a small quantity of sweet oil, scented with aromatic

roots: the former of these, well rubbed on the bare skin, cleansed it; after which the perfumed oil was applied, the whole operation being called the "dilka."

After a little consideration, although not much liking the idea of being smeared with oil, I submitted to the operation, and found its effects much less unpleasant than I anticipated. The following morning I awoke quite revived; the feverishness had entirely subsided; and with a calm pulse I felt a universal cool and refreshing sensation through my limbs and body.

The "dilka," I afterwards learned, is in general use by the natives of the Soudan every evening by those who can afford it, before retiring to rest; to its use is to be ascribed the entire absence of cutaneous diseases, and also their being able to resist the cold and cutting winds of winter with no other protection than a slight calico scarf or shirt.

The dress of the female inhabitants of the Soudan consists of a piece of dark blue calico, about a yard and a half in length, wrapped round the waist, covering the knees half-way down the shins; the upper part of the body as well as the head is enveloped in a white red-bordered thin muslin scarf, which is generally worn out of doors, and drawn across the face, sometimes leaving both, but frequently only one, very wicked eye exposed.

The young women wear a string of large agate beads, with two larger ones of amber, at about three inches apart; round the waist an amber bead neck-

lace, with a similar one of long red coral beads; with two pairs of plain narrow ivory, and one pair of concave black horn bracelets on the wrists. Very fond of ornament, they wear several silver rings, of clumsy form and workmanship, in some of which large round or square stones are set.

Around the neck is also worn a long necklace of "saumeet"—tubular pieces of agate, of black, brown, and white colours, alternately striped, an inch in length, thicker in the middle than at the ends—of which they are very fond, and prize very highly, paying as much as twenty or thirty shillings for a stem if prettily marked.

In the ears they wear large gold rings, as heavy as half an ounce each; and many of them perforate the right side of the nose, which they ornament, or rather disfigure, with a large gold ring covering the mouth. For this they sometimes substitute a piece of coral, which sticks out like a great wart from the nose.

The ankles also are ornamented with various coloured glass beads, to which the very fast young ladies attach a red silk tassel on the inside of the foot. The better class, instead of beads, wear small silver neatly-executed filigree ornaments, and brown leather sandals to the feet, some of which, imported from Arabia, are thick-soled, and very prettily designed and executed.

Their colour partakes of various shades, from light to dark brown, all but black; and although they scarcely ever wash—using the "dilka" instead of water—their skins appear clean and fresh. The hair,

which never reaches below the shoulders, and inclines to be woolly, is plaited into a variety of forms, but generally closely to the head, fitting like a skull-cap, and hanging down in thick masses of innumerable small plaits all round the sides and back of the head. Another form is to plait the hair so as to adhere close to the top of the head, as in the former case; but the ends, instead of being plaited, are combed out and stiffened with a solution of gum, forming a thick bushy circle around the head. With this head-dress, as the lady only arranges her hair once or twice a-month, she cannot recline upon a pillow, for which she is obliged to substitute a small wooden stool, hollowed out to fit the neck, upon which she reposes; so my fair countrywomen may console themselves that they cannot be accused of being the only victims to fashion.

The town of Berbera, placed in a slope on the east bank of the Nile, stands on a gravelly, sterile spot, with the exception of a narrow strip of land, close to the river, which is laid out in gardens well furnished with the date-palm, and a variety of fruit-trees, such as the orange, lemon, lime, fig, pomegranate, vine, and banana.

The Divan, where all the government business is transacted, is a spacious, and, according to the habits of the country, a commodious building, the apartments being all on one floor, and raised about three feet from the level of the ground. It is built of red brick, and flat-roofed, which is the general style of building

adopted in the town. The houses generally are built not of burnt but of sun-dried bricks; and, to preserve them from the effects of the rain in the wet season, which here is confined to one or two heavy showers in the months of July and August, they are plastered with a composition of manure and sand, which gives them a uniform greyish appearance. There is a good bazaar, consisting of a row of small shops on each side of the principal streets. The shops are uncovered, but well supplied with every necessary. Cotton cloths form the staple demand for clothing.

The habitations of the people generally are confined to one rather lofty room, with a wooden column in the centre to support a large transverse beam, carrying the roof; and a small room, on one or both sides of it, used for stores. Very small apertures are left for windows, generally high up in the walls; and frequently the door is the only opening.

The articles of furniture are but scanty, and composed of one or two "angeribs," a frame like a bedstead, without posts, plaited across with stripes of green bullock or camel hide, with a mat on it, neatly woven and coloured from the leaves of the palm-tree: this forms the sofa in the daytime and the bed at night. A similar mat or two, thrown on the ground, with one or two stools, complete the furnishing. As for bedding, none is required in this warm climate, the only covering being the scarf worn during the day.

Suspended round the room, by small strings made

of leather or plaited palm-leaf, attached to pegs in the wall, the lady of the house displays her wooden bowls, in which the meals are served, and her stock of crockery, consisting of plates and basins of the world-celebrated willow-pattern, of which she is not a little proud.

In her store-room she preserves her grain from mice and waste in large vessels of her own manufacture, from three to four feet high and half as wide, made of a composition of clay and manure, which, dried in the sun, is sufficiently strong for this purpose. These vessels are closed with a cover of the same material; for additional security, these covers, when she leaves her house on any occasion, are plastered down and marked in a peculiar manner, so that no theft of their contents can escape her knowledge.

The water-vessels are a kind of large, wide-mouthed pitcher, which contains as much water as the owner can well carry on her head; and, glass not being in use, the smaller vessels for drinking are made from the rind of a gourd.

The kitchen generally occupies a separate hut, the principal object in which is the flour-mill. This consists of a stone—generally a piece of granite or hard sandstone—two feet in length and ten inches wide, with a smooth surface, fixed in the centre of a slightly-raised embankment of clay, concave in shape, so as to hold the flour, the surface of the stone being about three or four inches above it: with a smaller stone, about seven inches long and three or four wide, the

woman on her knees, pressing on the latter with both hands, pushes it to the extent of her arms, and thus crushes the corn between the two stones. Pulling it quickly back, and again pressing on it and pushing forwards, generally singing during the process, she will grind about half a peck of corn in an hour. The flour, after the first grinding, being coarse, is subjected to a second operation, when it becomes sufficiently fine to use.

No grate or stove is required, the fire of wood being made in the ground between three large stones, or lumps of clay moulded and baked for the purpose, upon which the pot boils.

The usual food of the natives is assida, which consists of flour of the maize or millet, which are preferred to wheat, boiled into thick porridge, and turned out into a wooden bowl, heaped up into a cone, and surrounded with a sauce made of a powdered gelatinous vegetable called the baymeh, and pounded dry beef, highly seasoned with salt, peppers, spices, and aromatic herbs. This compound is served on the ground to the male part of the family, who sit round in a circle; and is eaten with the fingers, each morsel of the paste being dipped in the sauce. After the males have finished, the females dine in the same way. A common variety of their food is thin round cakes of bread, baked on an iron plate, instead of the porridge, and eaten with the same kind of sauce, which is also varied by the substitution of different kinds of vegetables.

The Nubian woman has no cradle wherein to rock her baby, which is nursed in the arms, and, if asleep, is put in the angerib. When strong enough, the child is carried on the hips or shoulders, on which it rides astride. Neither is the mother troubled with making or providing caps or robes for her children, who, reared in a state of nature, rarely wear even a semblance of clothing until the age of eight or nine. The girls then, until married, cover their loins with a *rachat*, or leather fringe, tied round them; and when out of doors, usually add a white muslin scarf, with red border, similar to the one already described; the boys also wear a scarf of the same kind, only of somewhat stronger material. Both sexes marry young —the girls even at twelve, and the boys at sixteen or seventeen.

If the man has more than one wife—Mohammedan law allowing him four—each wife is generally provided with a separate house and establishment.

Slavery, at the time of my narrative, was in full force, although the present Viceroy, Said Pacha, has since done much to check it, by preventing the public sale of slaves, and liberating all those who complained of ill-treatment by their masters. The majority of menials, both male and female, were slaves, most of whom were born and reared in the families by whom they were held in bondage.

Thus, although male servants of the Arab race inhabiting the Soudan may be procured, the females will not serve; and every household is to the present

time furnished with negresses, either as servants who are slaves, or who, having been liberated, hire themselves as servants.

The camels with which I had arrived from Korosko having been discharged, and others engaged for me by the acting governor to proceed to Khartoum, after ten days' rest and sojourn in Berbera I left, crossing the Nile, preferring to travel on its left bank, the road being better than that on the east of the river.

The land close in to the river is cultivated, as in Egypt, by irrigation with sayehs. There are extensive plantations of the date-palm, and villages alternating with arid plains. Passing occasionally through woods of mimosa, I arrived on the third day at Matumma, a large market-town opposite Shendy. At each of these places is a garrison of Turkish irregular cavalry, or Bashi Bizooks, commanded by sunjacks, each of four hundred men.

The officer in command at Matumma, Hussein Bey, although a stranger, entertained us with great hospitality. Such is the custom of the country, that, with no other recommendation than that of being a traveller, cordial hospitality is everywhere met with.

Matumma is celebrated for the native manufacture of coarse cotton scarfs, with blue or red borders, used by the male and female population of the Soudan; and a considerable market is held there once a-week. The town consists of houses built of sun-dried brick, like those described at Berbera and Tuckeli, or round huts made of the reeds of the dourra or maize, round

each of which is a small courtyard. There are no streets, each inhabitant building his house or hut wherever he chooses; hence it constitutes a misshapen mass of heterogeneous buildings, without shape or symmetry, but interspersed and surrounded with fine palm-trees, with a wide open space towards the centre, in which the market is held.

Shendy, on the opposite bank of the river, is a large straggling village, to which it has sunk since the conquest of the Soudan, and the destruction and massacre of its inhabitants, in course of well-known cruelties committed by the Defterdar in revenge for the murder of Ismail Pacha, the conqueror of the Soudan, and son of Mehemet Ali.

The Shaygyeh race, inhabiting an extensive district on the eastern side of the Nile, of which Shendy was the capital, was that which offered the greatest resistance to the invasions of the Egyptian troops under the command of Ismail Pacha. Their army consisted of cavalry, armed only with broadsword and coat of mail; although they gave battle, they could not resist the musketry and artillery opposed to them; and Nimir, their king, following the example of all the tribes on the course of the Nile through Nubia, submitted to Egyptian rule. Ismail Pacha, having pursued his conquests to Sennaar, encamped there during the rainy season; but his troops being decimated by fever, he was forced to return to Egypt with a greatly reduced force. He left garrisons at Wallad Medineh and Khartoum. On the evening of his arrival at

Shendy, Nimir, who, with the loss of royalty, had been nominated chief of the Shaygyeh, and made responsible to the new Egyptian government for the contributions of the inhabitants, was commanded by the Pacha to furnish him, on the morning following, with a heavy sum of money and an extraordinary amount of horses, cattle, camels, and sheep, entirely beyond the means of his people.

Nimir, having in vain supplicated for a longer term to meet these demands, at last promised compliance, and retired from the presence of the obdurate Pacha.

Collecting around him the most distinguished men of his family and subjects, Nimir laid before them the nature of the demands made by the Pacha; looking upon these as an act of unwarrantable spoliation, they not only refused to comply with them, but concocted a scheme, to be carried into execution that very night, of murdering the Pacha, and thereby, as they falsely calculated, effecting their release from further bondage.

The Egyptian soldiery dispersed throughout the town were most hospitably entertained in every house where they had located themselves, and unsuspectingly indulged to the length of intoxication in large quantities of a kind of beer made from maize or millet, called merissa, with which they were profusely supplied.

The small guard of the Pacha, in huts adjoining the enclosure which he occupied, were treated in the same manner; and even the sentinel on duty was beguiled

to enter a neighbouring tuckl to partake of the alluring beverage.

At midnight,—the troops thus deprived of the power of resistance, and for the most part asleep and intoxicated,—the inhabitants issued from their dwellings at a given signal, each laden with a bundle of reeds; and, proceeding towards the Pacha's hut, they deposited them around its slender and combustible reed fence. In an incredibly short time a mass of dry reeds was collected and placed all round the tenement of the unsuspecting and sleeping Pacha, which, set fire to at different points, effected his destruction. One of two trusty Mamelukes, who, as a confidential guard, slept with him in the same hut, rushed through the flames, and met his death from the surrounding inhabitants.

Having realised their purpose without opposition, they permitted the astonished and affrighted soldiery to retire to their boats: these in a few hours evacuated the town; and, fearing a general rising, returned to support the garrison at Khartoum.

The Defterdar, to whom had been consigned the conquest of Kordofan, which he had accomplished, came with all his disposable troops to the support of the reduced army; and at the head of it proceeded to Shendy to avenge the crime committed.

Nimir, well informed of his movements, and knowing from experience that he could not resist disciplined troops and firearms, took with him his family

and a great number of his people, and fled to the confines of Abyssinia. There, encouraged by Ras Ali, he established a dominion which continued to the end of his days, in which he was undisturbed by the Egyptian government.

The vengeance of the much-feared Defterdar went far beyond the imaginations of the poor natives; who, believing that retribution would only be attempted on the principal actors and participators in the crime, confidingly waited his arrival.

Murder was committed in every form, too horrible to describe, irrespective of sex or age; and the sacking of the town made flight the only means of escape to the surviving inhabitants.

The following incident, which, among others of a similar kind, was related to me on good authority, may serve to illustrate the despotic nature of this rude commander's government. A stern disciplinarian, and determined to enforce rigid justice, he had issued strict orders to his troops against pillage of every kind on the now subjugated inhabitants of the Soudan. One day, sitting in his divan at Khartoum (the government office) for the transaction of business, a poor Arab woman from a neighbouring village presented herself to him, complaining that a soldier had robbed her of a pitcher of milk that she was taking to market, and which he drank before her face, refusing to pay for it—the value being one piastre. Being asked if she could recognise the man, and answering

in the affirmative, an official was sent with her, who soon returned with the offender. The Pacha, addressing him, demanded if he had been guilty of the fraud, which he stoutly denied; he then turned to the woman, and remarked that, as one soldier much resembled another, she might be mistaken in his identity; she replied that she knew the man personally, and could swear to him. Hereupon, without further preliminary, the Defterdar told her that he would convince himself of the truth of her assertion, which, if false, she should answer with the loss of her head. To this she unhesitatingly agreed, little dreaming of the means to be employed for the detection of the theft. A word from the Pacha to his officials sufficed to place the prisoner on the ground; and in obedience to a movement of his finger, he was turned over on his back, when a Mameluke was ordered to cut open his stomach,—an order no sooner uttered than carried into execution with his kanjar. The presence of a quantity of milk was undeniable; and the Pacha, coolly throwing a dollar to the terrified woman, remarked to the bystanders that the soldier had richly merited his fate, by having, in the first instance, committed a theft, and afterwards told a deliberate lie—both of which acts were disgraceful to a soldier.

Another trait of this man's character may not prove uninteresting. While governor of the provinces of Upper Egypt, residing near Assouan, some boys were in the habit of amusing themselves by imi-

tating the Defterdar's summary proceedings in the administration of justice. One of them, a sharp lad, being elected to personate him, another accused of theft was brought before him; and, the ceremony of the examination of witnesses having been gone through, the prisoner was found guilty of the supposed crime, and ordered to be hung instantly on the boughs of the nearest tree. A cord being tied round his neck, the unfortunate imaginary culprit was immediately strung up, and, kicking violently, when let down was by the astonished boys discovered to be expiring; and before, in their perplexity, they could devise means for his relief, death had converted their farce into an unexpected tragedy.

Frightened at the spectacle, and dreading its consequences, they dared not return to their homes, but hid themselves in the cavities of the mountain-side. The corpse was soon discovered in the garden of the Pacha, where the game had taken place; and the absence of the companions of the deceased throwing suspicion on them, the bereaved father stated the case to the Pacha, who immediately despatched scouts in search of the young delinquents.

When they had all been discovered, the Defterdar entered into a minute investigation of the crime; and the finding that he had been the object of burlesque perhaps biased him in his verdict. Addressing the terrified boy who had personified him, to the astonishment of the distressed father and relations of the

victim, he exclaimed, "You have done well; crime cannot be too severely punished; I shall make something of you, and from this moment take you into my service." Then ordering his steward to give ten purses (a purse is five pounds) to the plaintiff, he dismissed the case.

CHAPTER VIII.

GAZELLE-SHOOTING—JUNCTION OF THE TWO NILES—HHALID PACHA AND HIS PACHALIK—NEGRO REGIMENTS—OCCUPATIONS OF THE SOUDANESE—REVENUE OF THE PROVINCE—CATHOLIC MISSION AT KHARTOUM—THE TOWN OF KHARTOUM—ITS COMMERCE.

AFTER a day's respite with my kind host, a native of Kurdistan, I pursued my journey to Khartoum; travelling, when on the river-side, through pleasant groves of the date-palm, and thick woods of mimosa and heglig. On the other hand, when leaving the river to make a short cut, the path conducted us over gravelly sterile ground, the ravines only being wooded. Gazelles were numerous, and I had bagged several; my companion, on these occasions, waiting for me under the shade of some friendly tree or villager's hut. Upon one occasion, however, having made a bad shot, and broken the leg of a gazelle which led me a long way in pursuit, he continued his journey, heedless of my absence.

Hours afterwards, when the sun was down, after a hard chase, encumbered with the carcass of the gazelle suspended to my saddle, and inwardly determined to

serve him out, I overtook him and the caravan on the confines of a small village, where he no doubt meant to bivouac for the night. Giving the gazelle in charge to a camel-man, and passing him briskly, I cried out, "Now then, Ibrahim Effendi, let us take advantage of the moonlight;" and, heedless of his remonstrance that he was tired, I pushed on at a round trot; and being well mounted, I had no difficulty in reaching a village after four hours' farther ride, fully an hour before him. Asking him when he alighted, whether we should proceed or not, he replied, "Kaffa, kaffa" (enough, enough); "I acknowledge my fault, and will for the future wait for you."

On the seventh day from Berbera, and the 17th of March, I reached Omr-dur-mân, a ferry on the White Nile; crossing which in a boat with my baggage and camels, I proceeded through cultivated ground, and on the outskirts of gardens containing fine specimens of a variety of trees of rich and luxuriant foliage, up the left bank of the Blue Nile to Khartoum, distant about a mile and a half from the White River, at which distance, and a little below the ferry, the two rivers meet.

For many miles after their junction, the waters of the rival rivers do not commingle; those of the Blue Nile, on the right of the united stream, as indicated by the name, being of a darker colour than those of the White Nile on the left; and this separation is observable until the rapids, formed by a declination in the bed of the stream, where its centre is obstructed

by rocks, so mingle their waters that the difference is no longer perceptible.

Hhalid Pacha—a veteran soldier of the Syrian and Arabian wars, holding the rank of Lieutenant-General in the Egyptian army, now Governor-General of the Soudan provinces dependent on Egypt, by birth a Greek — received me with kindness and attention; and we went through the usual civilities of pipes and coffee, during which time a dwelling was ordered to be sought for me.

The Governor-generalship of Hhalid Pacha, extending over that part of the Soudan dependent on Egypt, of which Khartoum is the capital, embraces the provinces of Dongola, Berbera, Khartoum, Sennaar, Fazogl, Tâka, and Kordofan, each of which is presided over by local governors of Turkish origin, who have troops of regular infantry and irregular cavalry at their disposal. Each province is subdivided into districts, the affairs of which are administered by subordinates called kashefs; every one of these has forty irregular horsemen attached to his office, who form the constabulary, and collect the revenue. The military force for the protection of the Soudan, now greatly curtailed, at the time of the visit to which I am alluding, consisted of the first, second, and third regiments of the line, of 4000 men each, two batteries of artillery, and nine troops of irregular cavalry, of 400 each, armed with carbine and pistols, the whole comprising a force of about 16,000 men, and distributed over the above-named provinces.

The three regiments of infantry have occupied the Soudan since the invasion of it by Ismail Pacha in 1827; and, originally composed of Egyptians and Syrians, excepting the commissioned officers, for the most part Turks, have been kept efficient by negro recruits obtained by purchase from the Arab subjects; so that now they have almost entirely become negro regiments, comprising non-commissioned and even some commissioned officers. The Egyptian government, unwilling to furnish recruits from Egypt, had no other alternative in providing the supply to these regiments, in consequence of the repugnance of the aborigines of the Soudan to soldiering, and their threatened resistance, and even flight to the neighbouring countries, if conscription, as existing in Egypt, were introduced. The abolition of slavery by the present Viceroy has terminated the recruitment of slaves by either purchase or compulsion; and how the supply of the troops is to be effected is still a matter for consideration.

The town of Khartoum contained two different administrations, one the Governor-generalship, and the other the Local Authority of the province, with a population of about sixty thousand inhabitants. Since the visit of the present Viceroy to Khartoum in the year 1847, the Governor-generalship has been abolished, the governor of each province now communicating directly with the Minister of the Interior at Cairo.

The chief Cadi of the Soudan, holding, according to

Mohammedan law, the joint offices of high priest and judge, also has his divan at Khartoum, which is composed of the cadi, mufti, and an efficient staff of ulemas and scribes. The former of these are supposed to be learned in religion and law, and in critical criminal cases they form a council, and assist the cadi in his judgments.

The inhabitants of the Soudan form three distinct classes or communities—viz., pastorals, agriculturists, and that part of the population living in towns, who apply themselves to different trades and commerce.

The pastorals constitute the Arab nomade tribes, who are numerous and populous, and may be subdivided into three distinct classes, according to the species of cattle which they principally propagate, and upon which their existence depends—viz., camels, cattle, sheep, and goats. Each distinct tribe is governed by a chief, whose office is hereditary, and who is responsible to the government for the revenue; which, however, without military support, he is incapable of collecting, and even under the most favourable circumstances, the annual accounts show arrears more or less considerable.

The agriculturists possess fixed residences, constituting villages scattered all over the cultivable lands of the country. Each community is presided over by its sheikh or chief, who is elected by the villagers, subject to the ratification of the government. He becomes responsible to his district sheikh, who in

turn is accountable to the kashef; the latter being subordinate only to the governor of the province.

The net amount of revenue during the administration of Hhalid Pacha was about £500,000 a-year, none of which went to Cairo, but was entirely spent for the support of the army and the administration of the Soudan. Probably it does not now amount to half that sum, in consequence of great remissions and changes in taxation undertaken by Said Pacha during his visit in 1847, with the best intentions for the benefit of the aborigines. These, however, being misunderstood, and perhaps, though to the relief of some part of the community, bearing harder upon others, do not work well; and the majority, discontented, are loud in their solicitations for a return to the old method of taxation—the poll-tax—under which every member of the community was obligated to contribute according to his means.

The change which has been of late introduced, consists in the substitution of a land-tax for the above, to the great relief of the nomades and tradesmen, but to the disadvantage of the agriculturists, the poorest part of the population; whilst nomades, who, as a body, are the richest, contribute but one-half of what they formerly did to the support of the government. The consequence has been the throwing out of cultivation considerable tracts of land, and a scarcity of grain and dearth in the country, the price of maize and millet having, between the visit of his Highness and the present time, augmented tenfold; and he has

thus doubtless been the unwilling cause of considerable suffering and privation.

Khartoum, although it boasts no longer of the presence of a governor-general and his staff, is still a considerable town, and contains the principal stores of the government, and an arsenal conducted by government for the construction and repairs of its boats, as well as those of the community, for the navigation of the rivers. It occupies a low situation on the left bank of the Blue Nile, and during high floods is in danger of inundation, to guard against which the construction of embankments became necessary. The houses, of one and two stories, are principally constructed of crude sun-dried bricks; although the government offices, and several private buildings, are built of the same material burned. The only stone edifice is that occupied by a Roman Catholic mission for the intended conversion of the negroes, which is superintended by a pro-vicar, aided by a few priests and laymen. It is handsomely constructed, and contains a neat church and schoolrooms. The former is attended, during divine service, by the members of the institution, and the Europeans, the majority of whom are of that persuasion.

The school is for the education of negro children, who have been principally supplied from negro families on the White Nile. Some few of the Europeans, and also Copts, who have families, have gladly availed themselves of this establishment for their education. Situated at about 500 yards from the river, the space

between it and the stream is laid out into a fine garden, containing delicious fruit-trees and luxuriant shrubberies.

The construction of the town—a general fault in the Soudan — is most irregular ; there are but few commodious thoroughfares, the generality of the streets being tortuous and narrow.

Two large bazaars, well supplied with the manufactures of the East and Europe, certify to the mercantile importance and wellbeing of the place. In a central position of the town is a large, not elegant, yet commodious mosque ; and, farther to the west, approaching the extremity of the town, is a Coptic church, the members of which, all originally from Egypt, are employed as accountants and scribes by the Egyptian government, by whose authority they have been expatriated to the Soudan.

The European residents at Khartoum—of whom, with the exception of the mission, there were then but five, and who have now (1860) increased to about twenty-five — are principally engaged in commerce, and consist of French, Italians, and Germans, myself being the only Englishman, although there are several British subjects—Maltese, Ionians, and an occasional Indian ; added to these are a few Levantines under British protection.

The commerce of the town is considerable, as, with the exception of Kordofan—which draws its supplies, for the greater part, direct from Cairo *via* Dongola—it is the principal depot of the Soudan for all Euro-

pean and Indian merchandise, the direct route of the former being the one I travelled over, whilst the latter reaches Khartoum from Souakim on the Red Sea, *via* Berbera and up the Nile. Since the late establishment of steamboats on the Red Sea, opening a direct communication from Souakim to Suez and Cairo, the Souakim route is likely to become the most frequented, as a saving of a month will be realised on the journey.

The principal imports are Manchester manufactured goods, which constitute the apparel of the majority of the population. The exports consist of ivory from the White Nile, gum-arabic, ostrich-feathers, bees'-wax from Abyssinia, and hides.

The facilities for growing cotton in the country, where it is indigenous, are great; but the crude means of transport across the desert and Egypt to the coast have as yet prevented its export.

Although the town contains many good gardens, and there are fine date-groves on the confines of the river, the neighbourhood in the direction of the interior is sterile and sandy; and no part of it, unless after an unusually abundant fall of rain, is ever under cultivation.

The rainy season, which commences about the middle of July, and lasts until the end of September, seldom gives a sufficient continuance of rain at Khartoum for production, the entire season being generally confined to two or three heavy falls of rain, all traces of which, under the influence of a hot sun, are soon lost.

CHAPTER IX.

VOYAGE UP THE WHITE NILE—THE HASSANYEH—AN EVENING PARTY —A HASSANYEH BELLE—HER PERFORMANCES—A LAX MUSSULMAN —HABITS OF THE PEOPLE—MARRIAGE CONTRACTS—EXTRAORDINARY MARRIAGE CUSTOM—A WEDDING—HOSPITALITY.

AFTER a week's agreeable sojourn in Khartoum, I proceeded, in a boat supplied me by the governor, up the White Nile some hundred and twenty miles to Tourra il Chadra, where disembarking, and taking up my quarters in its small village, at some distance from the western side of the river, I had to wait several days for camels with which to proceed to Kordofan.

I had passed two or three villages, the principal of which were Gotaena and Wallad Shellai on the right bank, whilst on the left Nile bank I observed several settlements of the Hassanyeh Arabs, one of which was also near the village I now occupied, and every evening supplied me with fresh milk. The Hassanyeh are nomades, possessing a few cattle, but considerable flocks of sheep and goats, and have no fixed habitations. They live in small tents formed of matting, covered over in the rainy season and winter with a thick woollen cloth, the proceeds of their flocks, and of their own manufacture.

Although migrating from place to place, these people seldom proceed farther than a day's journey from the Nile, the two banks of which, after the inundations, they cultivate, raising maize, millet, and cotton. During the rainy season in the interior they also cultivate both grain and millet in sufficient quantities for their support. With the cotton they weave a coarse cloth into scarfs, with which they clothe themselves; the scarf, slung around the body, being the only garment of the man, whilst the woman wears a smaller one girded around her loins, the upper part of the body being generally bare; but on grand occasions this is also covered with a scarf, which she prefers of the manufacture of Matumma.

The heads of men and women are dressed with equal care, the hair of both being plaited, although not in a similar manner—that of the man being drawn off the forehead towards the back of the head, around which it hangs in numerous plaits. The woman collects the plaits together in bunches at each side of her face and at the back of her head, ornamenting them with coral, amber beads, and little brass trinkets. Brass thimbles, perforated through the top and strung on a stout thread, sustained by knots at regular distances above each other, and suspended to the crown of the head, hanging down the back of it, form a very favourite ornament; as also is an old button, or any little brass trinket, over the forehead.

No covering is worn on the head by male or female.

The hair is too bountifully besmeared with butter to be agreeable to European taste, although by themselves this is much admired. The only recommendation of it is, that it counteracts the heat and destroys vermin.

Having mentioned thimbles, I may as well state that they are used for no other purpose than that cited, as the females repudiate needlework entirely, the little they require being performed by their husbands or brothers without the aid of a thimble.

Whilst waiting for my camels, these people were daily frequenters of my quarters, bringing sheep, poultry, eggs, butter, and milk for sale. In the evenings, the prettiest girls of the settlement, accompanied by their sweethearts, came to dance; and, seated on a couch in the lovely evenings, lit up by a clear moon in the cloudless heavens, I enjoyed the scene until a late hour. The evening entertainment cost me but two or three cheyrchs (a small gold Egyptian coin, now obsolete in Egypt, circulating only in the Soudan, and worth about one shilling and tenpence).

A semicircle of the girls formed in front, at about five yards from the couches of Ibrahim Effendi, my Turkish secretary, and myself, placed at a short distance at right angles to each other, on each of which was spread a mat made of many-coloured dyed palm-reeds, worked into neat patterns. Seated cross-legged, or reclining on our rugs, supported by cushions, smoking our long Turkish pipes, and well provided with merissa by the hospitable natives, for which they

expected no payment, we were prepared for the evening's amusement.

Standing behind the girls, were the young men of the village and several of their young Hassanyeh admirers. On either side, between me and the group, in a variety of positions, were the elder Arab inhabitants of the village, some of them quite grey, with several very pretty children sitting and lying on the ground, all apparently interested in the expected mirth. Musical instruments there were none ; and the group of girls clapping their hands to the measure, and singing a song, was sufficient to excite the dancers; while many of the young men, although they did not join in the song, clapped their hands, all keeping good time.

The singing and accompaniment having continued for some time without any apparent inclination to dance, a very pretty dark-coloured girl, wearing a scarf over her shoulders, throwing it open, exposing her chest, sprang gracefully into the centre of the open space, and standing erect, looked coquettishly around ; then with her naked right foot she indicated a change in the measure. Throwing her head well back, and her finely moulded chest forward, raising her hands horizontally with her elbows, and keeping time with her right foot, she slowly advanced, moving head and chest backwards and forwards with a most serene countenance ; and in a manner not devoid of grace, retired in the same style.

One quick movement of her foot changed the music

from an adagio to an allegro; and, bounding in the air, disrobing her waist and shoulders of the scarf, she went through a series of performances with legs and arms that, exciting to look at, spoke volumes for her muscular powers. The measure gradually quickened, which she responded to; until, after dancing al presto, one bound forward brought her, I scarcely knew how, up to the couch, and almost into my arms, and, bending her head to the right and left, she saluted my cheeks with her tresses of greasy plaited hair. She showed to much greater advantage at a distance; the exertions she had gone through, and the wretched pomatum, exuded odours which I much doubt whether any quantity of eau-de-Colonge could have counteracted; by moistening a small gold coin, a rubyeh (about fourpence), in my mouth, and sticking it to her forehead, she retired apparently as much pleased as myself.

Rebounding into the semicircle formed by her companions, she was met by a young man, who, placing his left hand on her head, brandished a lance over her, which feat was responded to by the sachareet of the whole feminine gender present, old and young. The sachareet is a loud shrill trill performed by women at weddings and on all joyous occasions.

After a short interval another young girl appeared and danced in the same style as the first; but at the finale, to my no small gratification, complimented the fat cheeks of the effendi: he also, to curtail her embrace, was obliged to resort to the virtues of a small

coin. Merissa was served around in a round goblet of no more costly material than the half of a small gourd, the outside neatly carved, and holding about half a pint.

Ibrahim Effendi, however strictly he observed all other articles of his creed, whenever he found an occasion, regularly violated that particular commandment against the use of intoxicating drink; and on these occasions he required no coercion to do ample justice to a vast pitcher of merissa placed near him for his especial use. A fair cup-bearer replenished his bowel at short intervals; and another of the danseuses occasionally did me the same service, kneeling on one knee whilst proffering the muddy beverage.

The songs to which they danced were mostly in praise of some favoured swain of the tribe who, on a fleet horse or dromedary, rode incredible distances to visit his gazelle-eyed love, and how he bore her off from numerous suitors; and each short verse terminating in a chorus joined in by the entire party.

To our surprise, in the course of the evening a song was concocted in praise of myself and the effendi, citing the names of our servants, how valiantly we had sailed up the Nile under the Pacha's broad pennant, how martially we rode with our armed men behind us, and how nobly we treated the girls of the tribes of the far-famed Hassanyehs, who, true to old customs of the Soudan, welcomed each stranger with dance and song.

The girls wore the rachat, which is composed of

innumerable narrow strips of leather about sixteen inches in length, suspended by a belt around the loins, and being very full, is rather ornamental than otherwise. Many of the danseuses were young married women; these invariably wore the gurbab, a piece of blue calico wound around the loins, and covering the knees to the shins. These I understood were for the time in the enjoyment of a freedom from the ties and responsibilities of the marriage state, unknown, I believe, to any other race in the world; the truth of which state of things, however incredible it may appear, is nevertheless beyond contradiction.

In the Soudan, although the population is Mussulman, there are many customs which, like that I am about to cite, undoubtedly date from a remoter period than the introduction of Mohammedanism amongst them, and have withstood all the efforts of the Egyptian rulers and their religious leaders to eradicate.

As those of my readers at all cognisant with the habits and customs of the East are well aware, the bridegroom has to furnish the dowry, and not the bride, which, as well as many other customs, is directly opposed to the habits of the West. One of the most striking to even an everyday observer is, for instance, that an Eastern, on entering an apartment, retains the covering on his head, but takes off his shoes.

Our principle of preserving health by keeping the head cool and the feet warm, is also entirely reversed in the East; the head being there never uncovered,

whilst the feet are generally bare, stockings being a comparatively recent innovation produced by a more intimate intercourse with Europeans.

An Englishman sips his wine at and after dinner, whilst the Turk, Copt, and Arab like to drink their arachi before dinner, and only partake of water at table, and nothing stronger than coffee afterwards.

The Hassanyeh, conforming to the universal custom in the East, dispose of their daughters in marriage to the highest bidder, regardless of their affections. This practice, although not so openly acknowledged, undoubtedly too largely prevails amongst the higher classes in Europe; and many are the unhappy instances of life-long misery entailed on young people of both sexes by the glittering but false estimate of position and wealth imposed upon them by the rulers of their destinies.

No comparison can be drawn, however, between unfortunates of this class in the East and West. A Christian girl, whatever the extent of her misery, is bound for life; whereas a Mohammedan obtains a divorce, as a matter of course, without greater publicity than her own family and circle of acquaintances; and far from retiring, is as earnest a candidate for marriage as any young lady of less matrimonial experience.

The Hassanyeh in this respect are even more highly favoured than the generality of Mohammedans, the provisions against heartbreaking being so ample among them that nothing of the kind, to the best of

my knowledge, was ever known to have occurred amongst the tribe.

The preliminaries of a match having been so far settled that there is no higher competitor for the fair Hassanyeh, the parents of the swain and damsel meet at the tent of the latter, and a goodly company of the relatives of each party are invited to meet them and bear testimony to the marriage articles, some of which are committed to paper. Merissa is served without reserve; and the amount of the dowry the young man is to pay having been fixed, how much down, and the time named for the payment of the balance, the next important question put by the bridegroom's father to the bride's mother, amidst the greatest attention of all present, is, how many days in the week the marriage tie is to be strictly observed.

The old lady, with a due regard to the value of Austrian dollars, a milk cow, or even a couple of bullocks, as desirable additions to the already settled dowry, will then draw strongly on tradition and her imagination for circumstances corroborative of the importance of her family; and touching on the youth and beauty of the bride, will wind up with a sneer at the paltry amount of money, or cattle, offered in exchange for so much loveliness and such important family connections; taking, therefore, everything into consideration, with a due regard to the feelings of the family, she could not think of binding her daughter to a due observance of that chastity which matrimony

is expected to command, for more than two days in the week.

The indignation of the happy young man's father, mother, and party can now scarcely be retained within bounds. They rise from the ground, adjust their scattered garments around their waists and shoulders, and refuse the proffered drink, threatening to break up the match. To an unpractised observer a row seems imminent. One or two elderly people, however, always retained for the occasion, after a great deal of apparent resistance, succeed in putting a stop to no end of threats and vain boastings, and eventually induce the parties to resume their seats. After the flowing bowl, handed from one to the other, has passed round, business is recommenced by a third party—one of the grey-headed old peacemakers—speechifying in praise of the bridegroom's purse and family, and the respectability of the dowry; and whilst acknowledging the value of the bride's family, and the beauty of the bride, insists that they are too hard upon the young man; and that for a consideration of two days more per week being added to the term, the marriage should hold good, he undertaking that a suitable addition shall be added to the amount of dowry fixed upon by both parties.

Another general outburst, amongst which the bride's mother and party are the most conspicuous, follows the above harangue, and it is with difficulty that peace is restored. It is now proposed that, in consideration of the addition of a four-year-old milk

cow, a heifer, and a pair of yearling bulls, to the amount of twenty-five dollars offered, and fifty more payable in case of divorce, the marriage shall hold good, as is customary among the first families of the tribe, for four full days in the week—viz., Monday, Tuesday, Wednesday, and Thursday; and in compliance with old-established custom, the marriage rites during the three remaining days shall not be insisted on, during which days the bride shall be perfectly free to act as she may think proper, either by adhering to her husband and home, or by enjoying her freedom and independence from all observation of matrimonial obligations.

Both parties accept the ultimatum, and a general shaking of hands, congratulations, hilarity, and good humour prevail. An early day being fixed for the payment, the preliminaries are settled, and a round of drinking and feasting is kept up at the bride's house until the wedding—a week afterwards—takes place, to which every family in the neighbourhood sends large earthen pitchers of merissa for the general entertainment.

In the evenings, young and old assemble, and dancing and conviviality, to which every stranger is a welcome guest, are carried on until midnight.

At length the wedding-day arrives, on which, however poor the parties, a couple of sheep are killed for the repast. Wealthier families, however, will slay a bullock and as many as half-a-dozen sheep; and

feasting and drinking are unhesitatingly offered to every comer, whether invited or not.

The hospitality of these people is marked; and, possessing the common necessaries of life, consisting of cattle and grain, in sufficient abundance to secure them from care, they entertain passing travellers as guests at a feast without thinking of cost, or the privations that might accrue to themselves.

CHAPTER X.

SPORTING RAMBLES—ASPECT OF THE COUNTRY—A HASSANYEH ENCAMPMENT—TREATMENT OF THE HORSES—OUR RECEPTION—AMULETS AND THEIR EFFECT—INTRODUCTORY CIVILITIES—SHEIKH ABOO GADOUM—A HASSANYEH PICNIC—AN ARAB DELICACY—HOUSEHOLD ECONOMIES—BREWING OF MERISSA—ANECDOTE OF MEHEMET ALI—RARITY OF DRUNKENNESS—HOME MANUFACTURES—HOUSEHOLD UTENSILS—CONDUCT OF THE TURKS AMONG THEM—A FEAST AND ITS ACCOMPANIMENTS—THE OSTRICH AND ITS FEATHERS—OSTRICH-HUNTING—BAGGING THE GAME.

THE dromedaries which I had purchased at Berbera having arrived at Tourra on the second day of my sojourn, to keep them in exercise and amuse myself, every morning before sunrise, I rambled over the surrounding flat and level country, accompanied by a mounted servant, a stout lad of the Hassanyeh, as guide, with fowling-piece and rifle, one slung on each side of my saddle. Dourra fields, with the remnants of the parched stalks in the dark argillaceous soil, dried up and rent in innumerable fissures, and the universal yellow colour of the dry long grass in the uncultivated land, were sufficient indications that the productive season had passed. The low, thick, thorny bush of the neback had also shed its leaves; but the still green reeds in the patches of low marshy ground

offered a variety which, with the prospect of a shot at something in the shape of game, afforded sufficient inducement to prolong my wanderings. Mount Arash-kol, a group of rugged mountains some six miles distant, rising abruptly from a dense wood of mimosa, formed a conspicuous object and pleasant break to the level of the surrounding country. The agreeable light of morning before sunrise, when objects are more clearly discerned than during the heat of the day, made it appear much nearer than in reality it was, and than it seemed even an hour after sunrise. By that time the great rarification of the atmosphere and reflection of the hot rays from the parched ground render distant objects more indistinct and obscure.

Thus it happened that, after twice starting with the intention of visiting the mountain, and each time having been led astray by the pursuit of a gazelle, its appearing so much more distant, and the heat having so increased as to be oppressive, induced me to abandon my project.

On my return from one of these trips with the proceeds of my morning's sport—a pair of gazelles slung one on each side of my servant's dromedary—when not far from Tourra, the tinkling of bells and the bark of dogs, whilst still in pretty thick bush, indicated my proximity to a herd of cattle or a settlement; and turning round in the saddle to the boy-guide and asking him if there were Arabs near, he replied, with a grin, that the path we were following

would conduct us to the camp of some Hassanyeh not far from Tourra. A few minutes more brought us through the thicket; and in the open plain were large herds of cattle, flocks of sheep and goats, brousing off the dourra stalks: beyond was an Arab encampment.

The camp consisted of two long rows of huts in a straight line and parallel to each other; each hut being about fifteen yards apart, and a broad passage, like a street, fully fifty yards wide, separating both lines. Behind each hut was a small enclosure made of dry thorns, which served as a pen or fold for the calves and lambs. The huts were covered with matting, supported by light poles thrown across forked posts. The centre poles were the highest, and towards the back and front the huts sloped gently. They were constructed of the same material and form; and their strict resemblance to each other, together with the straight lines and equal distances which they occupied, gave it more the appearance of a military camp than the encampment of nomadic Arabs.

Between the huts some good-looking horses were picketed together by the front and hind near legs, which were attached together by a stout rope of scarcely sufficient length to enable the animals to stand with ease. One would think that the effect of tying up the horses in this way must be to cripple them, as it is impossible to stretch either the imprisoned front or hind leg; but to relieve them as much as possible the cords are generally changed

from the near to the off legs on alternate days. It is worthy of remark that I do not recollect to have seen a single broken-kneed horse in the country; it must, however, be borne in mind that horses are much less worked in the East than in Europe. In the first place, there are no roads, and consequently no vehicles of any kind, excepting in the towns of Alexandria and Cairo; and when ridden, the animals are never so pressed as in Europe. Horses in the East have but two paces, the walk and the gallop; and when on a journey they are never put off a walk. It is only whilst hunting, in battle, or at a feast, that an Arab will at all fatigue his horse.

The care which Arabs take of their horses is proverbial. The Hassanyeh, although in comparison with other kindred pastorals of Kordofan they own but few horses, are equally proud of them, and feed them on the richest food at their command. Horses are allowed, generally, but one feed of dourra a-day, and that at about an hour before sunset, when they are given as much grain as they can eat. They are watered also but once a-day, at noon; and how great soever the heat may be in the height of summer, or extraordinary the exertion the animal may have been put to, no more water is given him. The Hassanyeh, however,—although he conforms to the general rule as far as water is concerned—allows his horse as much good fresh milk, morning and evening, as he can drink; and rarely are horses to be seen in such high condition as among the nomade Arabs. The

use of the horse to the Hassanyeh, whose tribes are greatly inferior in numbers and wealth to the other nomades of the country, is principally for overtaking runaway or recovering stray cattle; and the well-to-do families amongst them keep a horse or two from feelings of pride rather than necessity.

The young men of the settlement which I had approached were out herding the cattle, and the younger boys the sheep and goats. Several groups of naked little urchins, on my appearance at the extremity of their camp, scampered off in different directions to their respective huts, doubtless to announce the unexpected arrival of strangers.

In the entrance of each hut, and in the doorway on the ground, were seated one or sometimes two grizzly old men, who looked up from their occupations of mending a worn-out sandal or repairing a water-skin, whilst over their heads some of the female inhabitants of the tenements were peeping at the passers-by. In others, groups of staring children filled the doorways.

Several girls, eager to have as good a view as possible, crossed over in front of us from one side of the street to the other, if I may call it a street, seeing it was neither paved nor macadamised. Others, farther on, in a group a little in advance of the line of huts, as I approached, ranged themselves in line, and greeted me with a song, clapping their hands to the measure. Passing them, I returned the compliment with the exclamation of "Awafi! Awafi!" a term of

encouragement used by Arabs, corresponding to the "more power to you" of the Irishman.

At an easy amble, followed by my tawny servant, an Abyssinian lad, and the Arab guide, I came to a large seyl, about the centre of the encampment, a tree, by the fostering care of an ever-bountiful Providence, in full leaf when all others have shed their foliage; under the cool refreshing shade of which several men, in the height of *négligé*, were seated, some *à la Turque*, and others lying down full length in separate groups. All were of a deep copper colour, their hair very carefully plaited, and sparkling with drops of melted grease, their ferdas or scarfs falling down in easy folds round their loins. Attached to their right arms above the elbow each man wore one or more red leather cylindrical-shaped amulets, inscribed with a verse from the Koran or the lines of some able Faqueer. These were believed to preserve the wearer from all bodily harm in the shape of illness, or wounds from weapons, and also not unfrequently to secure the love of the one most dear to him—the latter effect constituting such charms, considering the habits of the tribe, certainly a most necessary instrument for every married man. Strange to say, however, recurring again to this subject, I found that the married men felt themselves highly flattered by any attentions paid to their better halves during their free-and-easy days. They seem to take such attentions as evidence that their wives are attractive; nor by any chance is the legitimacy of a child ever called in question—the good

man of the house hailing every increase to his family with a *dévouement* which it is to be feared might not be equalled in more civilised countries.

On my approach the men rose from the ground, adjusting their robes; and a tall, well-made man, a trifle on the wrong side of the prime of life, stepped out to meet me, placing himself directly in my way, and saluting me with the usual "Taibin? Taibin?" ("How are you? How are you?") Rather amused, I prolonged the scene to the usual length to which Arab civilities generally extend, amounting to some fifty mutual repetitions of the same question, with utter disregard to anything in the shape of an answer; neither party, it being well understood, taking the least interest in the real welfare of the person they are addressing, their urgent inquiries amounting to nothing more than the coolest possible matter of ceremonious form.

These civilities having at length come to an end, he invited me to alight in shade of the fine tree which had partly been vacated for my accommodation. Thanking him, I said that I preferred going to Tourra, my longer absence from which might create uneasiness, as I had not told the effendi that I should be so long away. The man, however, begged hard, saying that he could not allow me to pass without partaking of their hospitality, which would be a disgrace to them; and as to my effendi, he would join me in a very short time. Consigning myself to his care, as soon as I had alighted, whilst my rug was

being spread on an angerib brought by a lad from one of the tents, I learnt that the boy who acted as guide to me had been charged to bring me through the camp on my way home, and that Ibrahim Effendi had been invited to meet me.

Having nothing to do but to kill time at the least possible expense, I installed myself on my angerib, and as soon as a pipe was prepared, a large bowl of merissa was placed by a slave girl on the ground before me. My host, I found, was the sheikh of the settlement, and gloried in the name of Sheikh Aboo Gadoum—the father of the adze—a soubriquet conferred upon him whilst a young man for having performed the feat of knocking down a savage bull with a blow from the butt-end of an adze.

The men whom I had displaced from under the tree, whilst the unsaddling of the dromedaries was being proceeded with, had formed a circle round the animal which bore the gazelles I had shot, apparently greatly interested in the boy's story of how I had shot them, which he went through in character, using a stick to represent my rifle. When it came to the firing part, he did his best to imitate the report by a roar; and throwing away his stick, performed the spring and struggles of the dying gazelles. It was evident he interested his listeners, every one of whom, after turning over the carcasses, put their fore-fingers into the holes made by the balls, expressing signs of surprise and admiration.

Aboo Gadoum, the sheikh, whom I had invited to

sit on the ground near my couch, told me that, aware of my intention of going to the mountain, he had concocted the little *ruse* of which I was the subject, fearing that otherwise, not knowing him, I would not have accepted his invitation to taste their merissa. Women, children, and girls soon flocked from all parts of the camp to have a glimpse of the strangers; and Ibrahim Effendi soon appeared, with an Arab running before his dromedary, followed by one of his negro slaves; his arrival being the signal for a loud shrill "zicker" from the women. Alighting from his saddle, he took his seat on a couch opposite mine; and it did not require much discernment to discover that the real author of the sort of picnic at which I unexpectedly found myself a guest was the gallant effendi, and not my host Aboo Gadoum.

Informing me that our camels would arrive on the morrow, he took that opportunity of initiating me into some of the mysteries of life in Soudan; but as a young camel could not be had, a sheep, he said, would do. Accordingly, a fine sheep of the Kabashi breed was led before us in good condition, very high on the legs, with a very prominent hooked nose, and a coat of rough hair rather than wool. Its weight might probably have been about 12 lb. per quarter, and its owner thankfully accepted 15 piastres, about 2s. 6d., for it. It had been fattened in the camp for the market of Aboo Garâd, a small village on the high-road from Khartoum to Kordofan, through which we were to pass.

As soon as it was paid for, Said, the effendi's slave, in a trice turned it over, and, kneeling on it, severed its throat to the spine.

With the last struggle the knife was run into the abdomen ; ripping open which, he withdrew the stomach, liver, and lights ; and, cutting open the former, and cleaning it by simply turning it inside out and shaking it, he then proceeded to cut it and its accompaniments into small pieces in a wooden bowl provided for the purpose from the nearest hut. Then taking the gall-bladder, as a substitute for lemon, and squeezing it over the whole, and adding a copious supply of the hot red pepper of the country, he served it up, still warm, by placing it on the ground before us, looking like a man well pleased with the feat he had performed. The effendi had already tucked up the sleeves of his right arm over the elbow, prepared to lose not an instant in the enjoyment of what to me at that time seemed an execrable dish ; and calling out at the top of his voice bismillah (in the name of God), plunged his hand into the reeking mess, which he conveyed to his mouth as a child would a ripe peach.

Aboo Gadoum, in obedience to the invitation of the jolly effendi and myself, took my place at the feast, for such in reality it appeared to both of them.

The carcass of the sheep was now being flayed in order to supply us with our dinner. Whilst these operations were going on, notwithstanding the great heat of the sun—it being now near noon—I took a

stroll round the camp ; and, accepting the invitations of several of the inhabitants, visited the interior of their huts. As it was now the hottest part of the day, the matting which formed the front wall of most of the huts was raised and suspended on short sticks stuck in the ground to allow the air to circulate and afford more space. At each end adjoining the front wall of the hut was a doorway, perhaps four feet and a half high, and a passage was left from one extremity of it to the other.

This was the only space where the ground was visible, as a sort of couch covered by a mat occupied the entire length of the hut, which was about nine feet. This formed the bed at night and the couch in the day. Separated from it by a low reed partition only about one foot in height, and extending to the back of the hut, was a similar stage or couch, which was the children's bed, if there were any ; if not, it was the repository of the good wife's odds and ends, in the shape of wool and cotton which she span. Underneath was the repository of grain, and all household and cooking utensils. Above the couches the back and sides of each hut were very prettily ornamented with tanned and blackened bullocks'-hides, which were covered with cowry shells sewn on to them in a great variety of patterns, forming stars, circles, triangles, and many inexplicable devices. Great value was attached to these ornaments ; and, notwithstanding various attempts to purchase some curiously worked specimens, I could not succeed, it being looked upon

as a most unlucky omen to part with or lose them, as they had been the work of perhaps years of the fair occupant previous to her marriage. From the roof were suspended numerous belts also covered with the valued shell, in which were slung drinking vessels of prettily carved gourds and earthenware basins, and a glass bottle or two. Objects of great value were also suspended in this way, which contained the oil for the never-failing dilka, wherewith each night, before retiring to bed, they besmear themselves. Ostrich eggs also formed favourite vessels for grease or pomatum.

Merissa, the favourite beverage, was in various stages of preparation in several parts of the camp. The manipulation is as follows:—It is made either of dourra (*Sorghum vulgare*, Linnæus) or millet, called in the country Duchn (*Holcus docua* of Forskael). The grain, after having been moistened, is spread until it germinates between two layers of the leaves of the usher (*Asclepias procera*, Palme), a poisonous plant, in Egypt a mere shrub, but a tree in Kordofan. It is almost an evergreen, retaining its leaves until all other trees bud which at the same time have lost their foliage. It produces a white blossom, and afterwards a large green soft pulpy fruit about the size of an ordinary orange, of which no use is made. The young shoots are exceedingly fibrous, and when beaten and cleaned resemble white silk of the finest texture; but the only use made of them is for stuffing cushions. The large thick smooth leaves contain a white milky juice, a well-known poison with which the negroes, border-

ing on the southern confines of the province and on the mountains of Fazogl, poison their arrows. It is said also to be administered by the Turks in a fingan (a small cup, the size of an egg-cup) of coffee, to rid them of obnoxious persons. Occasionally merissa is filtered through a sieve containing a few of these leaves, in order to give it a piquant taste and render it narcotic.

A laughable circumstance with regard to this plant, which I have heard related, is said to have occurred at the presentation of a sheikh from Sennaar to Mehemet Ali, prior to his invasion of the Soudan; a country the value of which is supposed to have been enhanced in his eyes by the hope of enriching himself by its gold mines. On being shown an orange, and asked if there were any such fruit in his country, the sheikh, answering in the affirmative, asked what use was made of them. The Viceroy told him that it was a delicious fruit, and considered a great luxury. "Oh!" replied the sheikh, "if you eat these things, the Soudan is full of them, and you may have them all, for nobody eats them." On arriving at Sennaar, years after the above conversation, and knowing by that time that the reported oranges of the Sennaar chief were worthless usher fruit, he reminded the sheikh of his hoax by compelling him to eat the so-called oranges in his presence, laughing heartily at his wry faces, whilst bolting rather than masticating the bitter fruit.

After germination, the dourra is dried in the sun on mats, and then reduced to flour on the crude stone-

mill called the "Murhakka," precisely similar to that described as used at Berbera, which is common to all the inhabitants of the Soudan. The coarse flour, simply wetted with water into a thick paste, is baked on a large earthenware pan nearly three feet in diameter, and called a "Doka," suspended from the ground by three stones about six inches in height, between which a wood fire is lit. Large cakes, an inch thick, are produced, which, broken up, placed in a pot, and covered with water, are boiled. Two days afterwards, whilst in the height of fermentation, it is filtered through very neat pliable bags made of the reeds of the date-palm, and drunk immediately. If kept another day, owing to the great heat of the climate—there being no cellars or cool places wherein to preserve it—the merissa will turn acid and valueless.

The substance left after straining, called Mushkab, is given to milch-cows, bullocks, or sheep tied up for fattening.

Although great quantities of merissa are consumed by the population of the Soudan, a drunken man is seldom seen; and although drunkenness undoubtedly does exist, yet the people are ashamed of it, and when overtaken, have the good sense to sleep it off, instead of exposing themselves to the view and derision of the public. During subsequent years of sojourn in this province, I have known many men live entirely on merissa and marara, or broiled meat, never partaking of a mouthful of bread, or sitting down to a meal from

one year's end to the other. Still these men were not habitual drunkards; but attended to their business as well as most people, where business is looked upon more as an occupation than a duty.

Several of the women were occupied in spinning cotton, with a small spindle made of a thin piece of reed, placed in a broken piece of earthenware chipped round, about the size of a penny, with a hole in the centre to contain the spindle. The thread is coarse, and is woven by themselves into ferdas or gourbabs—the scarf of the male and the wrapper of the female.

Kid and goat skins were also tanned by the women in a solution of garad, the seeds of the sont-tree, which have a very astringent property. The kid-skins make tobacco-bags, and are applied to a variety of other uses—the larger ones being employed for carrying water, and called a "sein," which will hold sufficient for a day's use for a man on a journey. Goat-skins, however, make the best water-vessels; and, when the nomades are at a distance from water, are mostly used for conveying it on donkeys, bullocks, or camels from the rivers or wells to the encampments. A raw goat-skin may be purchased for about twopence: when tanned and manufactured into a good water-skin, it will fetch from tenpence to one shilling.

The Hassanyeh damsels and dames, I found, lost no opportunity of making money, as the foregoing and many other articles of their manufacture were

frequently offered to me for sale. The "rachat," a girl's dress, appeared to be a larger item of native industry, and is made from kid-skins. The fringe in some of them consisted of thousands of small strips of leather of equal thickness, about one foot in length, and was supplied with plaited strips, to which were attached several tassels, and ornamented with rings of zinc and a few coral and amber beads; the whole, when worn, suspended to the waist-girdle at each hip, all but touching the ground.

Singular vessels, in various shapes, some resembling a basin, others like a pitcher for containing milk, were suspended by straps to the roofs of several huts; some of these were in process of manufacture by the elderly women of the tribe. They were formed of rushes so closely interwoven, that when once steeped in boiling water, they become impermeable, and no fluid can percolate through them. Others of a looser texture, like a plate, sometimes white, but frequently red, yellow, and white, are made of the leaves of the Dôm palm, and used to place their thin cakes of bread on at their meals.

Having occasionally given a few small copper coins of five-para pieces, little more than a farthing in value, to some exceedingly pretty children, I was complimented by the mothers as the civilest and most condescending Turk they had ever known; they were not a bit afraid of me. On many subsequent occasions I had ample opportunities of observing the unkind, harsh, and disgusting treatment these

unoffending people are subjected to by the uncouth irregular Turks employed by the Kashefs, their local governors, when sent among them for the collection of the taxes. Although entertained, both man and horse, free of all cost, and the best fare at their disposal given to them, they rudely enter the huts and carry off any portable article they may be in want of, or that strikes their fancy, using the foulest language, and frequently no slight application of their hippopotamus-hide whips to the backs of unoffending men and women. Remonstrance in general only provokes a repeated application of the whip; and complaint is useless, as the soldier is invariably protected and favoured by his equally hardened superior.

Dressed in Turkish costume, it was no wonder I was always taken for a Turk; and on many occasions, when I explained what nation I belonged to, and that my country was an island in the salt sea, the women were lost in wonder and surprise, and could not imagine what on earth had induced me to come so far from home. Indeed, at the time of my first visit to Kordofan, but few instances occurred of any Arab having heard the name of England, and many Turks with pretensions to education, although they had heard of England and the English, had not the most distant idea of its geographical position. In justice, however, to many Turks of my acquaintance, holding commissions in the army and high positions in the country, I must exclude them from the charges brought against the low soldiery; as I have known

them exert themselves to prevent the abuses alluded to, and even to punish the offenders.

Retracing my steps, a messenger informed me that dinner was ready, which I found served on a couple of mats on the ground. The marrara, with sundry libations of merissa, the effendi declared, had only given him the better appetite; and, baring our arms to the elbow, we did equal justice to the repast. Large pieces of boiled mutton were served in a capacious wooden bowl called a Gaddeh, on a quantity of thin cakes of dourra bread, flavoured with salt, red pepper, and boiled onions, and saturated with the broth in which the meat had been boiled.

After a pipe and coffee—the materials for which the effendi had brought with him, as no such luxury is to be found in an Arab encampment—a siesta, as a matter of course, followed; and, judging from my companion, the narcotic effects of the home-brewed beverage of the Hassanyeh must have been powerful, as hour after hour, until late in the afternoon, he slept soundly. Numbers of idlers of both sexes, before dinner, had surrounded us; but the good behaviour of all Arabs at meal times was equally well observed by the Hassanyeh; and no one intruded upon the privacy desirable on such occasions.

After an hour's refreshing remission from the cares of this world, having revived myself with a copious application of delightfully cold water to my face, from the contents of a water-skin, suspended from a bough of the tree that afforded us the shelter we were fa-

voured with, I sent for the Sheikh to keep me company, as he could not fail to be at least as interesting as my sleeping companion. To the coffee that was served, Aboo Gadoum and his followers, several robust men, expressed a disinclination, never having tasted it, and saying they had no fancy for drinking hot black water.

Aboo Gadoum told me that ostriches sometimes afforded them good sport, although not many frequented that part of the country which they visited, and which was scarcely more than a day's journey into the interior. They valued the ostrich principally for his feathers, which they sold to the "Jellabs"—men dealing principally in slaves and commodities of the country, which they carry to Egypt for sale. They distinguish two kinds of that bird:—the Ribidia, a small and weak bird of grey colour, the feathers of which are of inferior quality; and the Ettim, an older and stronger bird, with red legs and neck, the colour of which is of a rich black, with superior white feathers at the tips of the wings. Each of these birds will produce about three pounds of black feathers, worth from ten to twelve shillings per pound; half-a-pound of white plumes, worth thirty shillings a pound; and about two ounces of superior white feathers, worth twelve shillings an ounce. These are Khartoum prices. The Arab packs all the feathers in the skin of the bird, and disposes of it wholesale; and the jellab gets a considerable profit on the transaction, especially as he seldom purchases for

ready money, but generally endeavours to substitute coral and amber beads, or some of his other commodities, instead.

The flesh is excellent eating, and resembles beef; but of still greater value is the fat, of which an adult bird possesses a large quantity; it is a highly-valued application in sprains and bruises, and is much sought after.

The ostriches are sometimes caught in snares, but are generally hunted down on horseback. When birds are seen—sometimes in flocks of a dozen or more, at other times in pairs only—the horsemen are apprised of it. They immediately set out in pursuit, and will follow them until good ambush is found, where they pull up and secrete themselves. The birds which have out-distanced the riders, finding themselves no longer pursued, stop, and then turn back over the same ground at their utmost speed, in search of their pursuers; as soon as they have discovered them, they turn round, and seek safety in precipitate flight, flapping their wings to assist them in the race, but without the power of raising themselves from the ground. When a considerable distance has been achieved without pursuit, they again stop, and foolishly run back at the same pace to convince themselves of the absence of danger. The hunters, who have not moved from the spot, allow the birds to tire themselves out, and then gallop after them; and although, when fresh, they would have no chance of overtaking them, they now easily come up with the flock.

A novice will throw a lance, and spoil the feathers with the bird's blood, or go in with a stick to knock it down, and probably get a blow from its wings, that, if it does not break his leg, will so injure him or his horse, as to caution the rider or frighten the horse from a second attempt. An old hand with a stout stick will throw it at the bird's head from a short distance; and this, if it does not bring it down, will stun it, when a second or third well-applied stroke will not fail in its object. When merely stunned, a lance thrust in the head produces speedy death. A whole flock, if the horsemen are numerous, may be destroyed in this way; but if only one or two men are present, the majority of the birds generally escape while the first are being killed.

CHAPTER XI.

POSITION OF THE POPULATION—THEIR AGRICULTURE—SEED-SOWING —THE CROPS, AND WEEDING THEM—THE HARVEST—THRASHING AND STORING — CULTURE IN THE VALLEY OF THE NILE — CULTURE OF THE LOWLANDS—REARING THE CHILDREN—A SUNSET SCENE — EVENING ARRIVAL OF THE FLOCKS — MILKING THE FLOCKS—APPEARANCE OF THE CATTLE.

NOTWITHSTANDING the complaints of my informants against the high amount of taxation levied from them by the Egyptian government, they are doubtless in easy circumstances, and well able to pay the not exorbitant demands made on them. As far as their earthly happiness is concerned, they glide through life without one-hundredth part of the toil, care, and worry which beset people of their position in the more civilised parts of the world. They have but one tax to pay, and live in happy ignorance of conscription, rents, poor-rates, local taxation, church-rates, and the endless calls upon rich and poor in more highly civilised communities; and though last, not least, they have no conception of the immense struggles which more or less harass all classes there to effect what is called the keeping up of appearances.

During the summer months their only occupation

is the tending of their herds and flocks, which, performed by the younger members of the community, leaves the middle-aged and older men in a constant state of idleness ; their only occupation being to attend the markets of the neighbouring villages, from 5 to 10 miles distant, on stated days of the week, to effect the sale of a sheep, goat, or head of cattle, and purchase for their household some trifling object which their own industry does not produce. Their busy season commences with the rains, when they break up their camps, and on the backs of bullocks convey their portable dwellings and utensils into the interior, where every family has cleared a piece of ground for the growth of duchn.

The land is at their service for the clearing without charge, and an industrious family will endeavour to take in a new piece every year. As these fields are never manured, and the soil is light and sandy, after two or three years' production the crops naturally diminish. Another piece of ground is then cleared, the former being allowed to lie fallow until the new piece shows symptoms of exhaustion, when the first is again put under cultivation. The fields are scarcely ever fenced, and then only by the dry branches of the trees which have been felled in clearing the ground, and on the side nearest the encampment. In order to prevent the cattle from injuring the crops, the camp is generally a mile distant from the cultivated ground ; and to incur less risk of damage from the cattle, the fields are neither isolated nor separated,

but are all adjoining each other. The pitching of the huts is performed by the women, the men occupying themselves solely with their fields and flocks. Before removing, the lands are cleared of the roots of the last year's crop; and all bushes that may have sprung up are collected together and burnt.

The rains having fallen in sufficient abundance to furnish the camp with its requisite supply of water, and to saturate the ground for the reception of the seed, the sowing is immediately proceeded with, and is performed as follows:—A man with a long-handled hoe walks in a straight line across the field, at intervals of about five feet, and with one blow of his instrument digs a hole in the light soil, until he arrives at his boundary; returning, he repeats the operation, one row of holes being about six feet from the other. Another man follows with the seed in a basket slung across his shoulder, and, without stooping, throws into each hole five or six grains of duchn, covering them over with a little soil with his right foot. He repeats the process at each excavation, following the hoe and covering up the seed nearly as fast as the first man can prepare for him.

The duties of the field over for the time, the next operation which occupies him is the fencing of his pens for the reception of the calves, which, now that the grass begins to shoot, are daily expected; these pens are placed in the immediate vicinity of the huts. A large fence, made in common by the men members of the settlement, is also undertaken, wherein to con-

fine the cattle at night, in order to prevent them breaking away and damaging the corn-fields.

Meloochya, vegetable marrow, and bamié are next sown; the last a favourite esculent vegetable, used both green and in a dried state, when it is called wéka, and forms, with other spices and pounded dried meat, the sauce of the daily porridge or assida. Meloochya much resembles spinage, and grows wild in the country; as does also, particularly in the Sennaar, the bamié, where it is collected and hawked about in donkey and camel loads, or, when dried, all over the country for sale.

A fortnight after it has been sown, the duchn has sprung up, and is about six inches high. The grass has also appeared with it, and now commences the real work of the husbandman. With a kind of hoe, in shape like a half-moon, having a socket in the concave part, into which is fixed a long wooden handle, a general weeding is commenced by the whole men and women, free or slave, composing the household. The strongest men lead in a row, in an erect position, but leaning slightly forward, with both hands pushing the hoe about an inch underneath the surface of the soil, and thus detaching the tufts of grass. Each man with his hoe clears a space of from six to eight inches in width across the breadth or length of the field, in a straight line, leaving a margin of the same width to the right and left of him untouched, which being easier to work, is left for the weaker youngsters and women that follow. The time occu-

pied by the weeding depends on the quantity of land under cultivation; but few require less than a fortnight's hard application, whilst others can hardly achieve it under double or treble that time.

No labourers for hire are to be obtained, each man being employed on his own account; but, as soon as the smaller cultivators have cleared their fields, the larger ones announce a certain day on which they invite the assistance of the unemployed. Crowds of people flock to the rendezvous with their hoes, where, according to custom, a bullock and plenty of merissa comprise the feast wherewith they are recompensed for their day's work. However fatigued they may be, both sexes are ready for the dance and conviviality in the evening.

The grass having been removed, the crops, assisted by genial rains and a hot sun, advance in a surprising manner. The long leaves causing a dense shade, any second crop of grass is feeble, consisting merely of occasional tufts, which require but slight labour compared with the first operation.

In eighty or ninety days after sowing, according to the quantity and timeousness of the rain that has fallen, the duchn is ripe. The long yellow heads are cut off with a small piece of flat iron resembling a short slice of a saw, held in the palm of the right hand, and are deposited in bunches on the ground. Women, generally provided with large wicker baskets, collect them, and pile them up into a large stack, on a sort of wooden framework, raised about one foot

from the ground, in order to guard against the ravages of the white ants. When the whole of the grain has thus been collected into several stacks, the thrashing is proceeded with on a smooth platform made of clay, or, in its absence, cow-dung. Half-a-dozen or more men, with long sticks, perform this operation; while the winnowing falls to the lot of the women.

Being generally well supplied with grain, none of the new crop is required for immediate consumption, and it is consigned to the matmoora. This is a pit dug in the ground, some twelve or fifteen feet deep, and from five to six feet in diameter, which, after being dug, is allowed to remain several days open, that it may dry. The ground being nearly pure sand, with very little argillaceous matter, is easily excavated. When dry, or nearly so, a thick layer of the husk is placed at the bottom of the pit, and the grain is then thrown in, a lining of husks being kept between it and the sides of the excavation as it is filled in. When nearly full, the grain is covered with a thick layer of the winnowings, and sand thrown thereon; a slight mound above the level of the soil marks the spot where the grain is deposited, and serves to throw off all surface water, and keep it uninjured. Strange as it may seem, I have known grain preserved in this way seven or eight years; although generally it is not allowed to remain in the ground more than half that time: if the latter term is exceeded, although it seldom appears mouldy, it tastes so. The grain thus secured, the fields are thrown

open to the cattle to feed upon the leaves and stalks, and they are no longer confined at night within the narrow limits of their pens.

During the time that the Hassanyeh have been employed in the interior, the lowlands, which they inhabit in the summer, have become inundated and enriched by the deposits from the waters of the White Nile, although, be it observed, these are not so rich as those of its sister river, the Blue Nile. Towards the month of October, previous to returning to the low lands—these being still too wet for occupation—they commence to sow their crops as soon as the soil has obtained sufficient consistency to allow a man to walk over it without sinking more than ankle-deep. As it is of a much richer nature than the sand of the interior, dourra, cotton, beans, onions, red pepper, and water melons, are sown, of which the former is by far the principal crop.

The implement used here is a crooked stick like a bent bow, with a piece of wood inserted rectangularly within twelve inches of the lower extremity, so as to form a step for the foot thrusting it into the ground. By giving it a twist, a hole is made; into this a person following throws a few grains of seed, which he covers with a little dry earth brought for the purpose from a distance in a basket; the reason for this being that, were he to cover it with the mud in which the seed is placed, it would putrefy.

The labour of cultivation in these lowlands is much greater than that required in the light sand of the

interior; hence, as the Hassanyeh, like most other Africans, prefer competence and comparative idleness to wealth, very large tracts of rich soil are left uncultivated.

When the grass has grown sufficiently to require removing, the surface, being operated upon by a hot sun, has become perfectly dry; and the weeding is a much more difficult operation than that before described. The resistance offered by the soil is so great that the long hoe is of no avail, and an instrument of similar shape, but of smaller dimensions, not more than from three to four inches wide, with a short handle scarcely more than one foot in length, is used by the Hassanyeh in a sitting position. The moisture derived from the overflowing of the river is sufficient, without any further irrigation, for the growth and maturing of the crop.

Whilst these crops are growing, and when fodder begins to be scarce in the neighbourhood of the camp in the interior, the tanks having dried up, and the transport of water for daily use from the Nile being irksome, a general removal takes place to the lowlands. So much of the dourra as is required for use until the following rainy season, with the cotton, tobacco, beans, &c., are brought to the camp; the surplus is generally sold to the Kababish Arabs, who about this period return with their immense herds of camels from the far interior to the vicinity of the Nile.

The ardeb of dourra, which is about five bushels

(English measure), under ordinary circumstances is worth about two shillings.

Sometimes, however, but fortunately at rare intervals, when famine visits this far inland country, and no aid can be received from Egypt or other favoured but too distant lands, fabulous prices have been paid —as much, I have been told, as £5 for the ardeb.

The grain stored in the pits of their fields in the interior, although no watch is kept over it, nor lock wherewith to baffle a would-be thief, is safe from pillage; and robbery of an unguarded and undefended granary is a thing unknown.

The children of the Hassanyeh are mostly reared on milk, which they are allowed to drink, when fresh, at pleasure; but at their meals porridge of maize or dourra is generally made for them, which, with a plentiful supply of churned milk, seasoned with salt and pepper, is the usual fare of old and young. In the rainy season, when the pasturage is rich, they have as much milk as they well know what to do with. In the neighbourhood of the towns alone cheese is made, a knowledge the aborigines acquired from the Turks and Egyptians. The whole of the milk not required for consumption is converted into butter, which, when clarified, is called ghee by the Europeans in Egypt. This is preserved in large vessels made of gourds or hides; for which purpose the skin of the neck of the camel and giraffe, sewn up at both ends, with a hole at one extremity, stopped by a plug, is a common utensil.

After thus accompanying the Hassanyeh during the cultivation of their fields into the interior, it may be necessary to remind the reader that we left Ibrahim Effendi sleeping off the effects of copious potations of merissa under the tree of the encampment of Aboo Gadoum, where, if he has no objections, we shall now join him just as he has gone through his ablutions, and performed his afternoon prayers. The appearance of his burly person, and radiant, good-humoured, sunburnt face, perambulating with a swaggering gait the space in front of his couch, was sufficient signal for the danseuses and idlers of the camp to collect in our immediate vicinity. Ranging themselves in a spacious semi-circle, a dance, for which both old and young had been longing, was now commenced; and the clear voices of the girls, with the clapping accompaniment of the hands, kept time to its vigorous movements.

The sun was now setting, and a calmer light pervaded the scene; whilst the bellowing of the cattle, and the bleating of the flocks, announced their approach to the camp. From all directions they came pouring in; some of the cows impatient to see and nourish their pent-up calves, ran on in front; whilst the stately herd approached with measured step. Young kids also, which had been wandering all day round the precincts of the huts, now gambolled off to meet their anxious dams in advance of the flocks.

No sooner was their native music heard, than men, boys, and girls, the herdsmen and shepherds of the day, abandoned their charges; and it was who could

run fastest to see the fun, and join in the merriment of the ever-welcome popular amusement. The foremost herds had arrived; and the grey-headed and steadier part of the community were now seen hurrying briskly across the camp in all directions. Some were shouting instructions to their children; others waving their hands in the direction of the engrossing dance; others, unseen within their huts, throwing out milk-pails of various shapes, cords, and sticks for the use of the herdsmen and shepherds, wherewith to secure the cattle and contain their milk.

The effendi, blind to all but the dance, loudly applauded the belle of the evening, who, in return for his approval, bounding towards him, bending on one knee, saluted him with sundry movements of her head. Proceeding to a closer inspection of the busy scene in the camp, I left him engaged in sticking on her forehead small Turkish and Egyptian gold fourpenny and fivepenny pieces, called Bergouta and Adellya. Bergouta means a flea; and, taking into consideration the diminutiveness of the coin, the name is not inappropriate.

The great thoroughfare in the centre of the camp to the right and left of us, which during the course of the day had been an empty open space, now presented a picturesque and animated scene. It was occupied by a host of sheep and bleating goats, amongst which women and children ran shouting and laughing to and fro. Their occupation at first sight seemed difficult to define; but a man whom I ques-

tioned on the subject, explained that, in consequence of the shepherds having abandoned their charges on approaching home, to amuse themselves at the dance, the flocks had all got mixed up together in the centre of the camp ; and the task of separating them to select the milch goats, collect them in front of each owner's hut, and drive out the sheep and unproductive goats to the rear of the camp, was as much, he remarked, as the old women could accomplish.

The space having at length been cleared, leaving only the milch goats in front of each hut, the owners commenced detaching the bags in which the udders were enveloped, and the process of milking was everywhere proceeded with ; the small vessels full of milk being carried to the interior of the habitations and poured into larger receptacles by the children.

The milking of the goats appertained to the female part of the community, the same process on the cows being performed by the men. The milch cows occupied that part of the herd nearest the camp, and at about two hundred yards from it ; and, keeping up a continuous bellowing, could with difficulty be restrained within the limits assigned to them. On several men leading well-conditioned but turbulent calves from out the pens, and calling out the names of their mothers, these responded by rushing past the guardians to meet and lick their young. Each calf, allowed to poke its nose at the cow's udder, was, with a short rope, attached by its neck to the off fore-leg of its mother. Another cord was then lashed around

both the cow's hind-legs above the hocks, to prevent her kicking, and the milking was proceeded with by a stout Arab, who seated himself on his heels, holding the vessel representing the milk-pail between his knees, his head resting against the cow's flank, and his brawny arms soon in quick motion in the extraction of the milk. Two of the teats were left for the calf, which, when the milking was completed, was detached from its confinement, and the milk sent to the hut; another calf being then produced, and the same operation gone through.

The cattle, as fodder was still abundant, were in very tolerable condition, and seemed to me—no great judge of cattle, by the way—to be as well bred as many I had observed in most parts of Europe. Their height, I should say, was an average one, their colour mostly brown of various shades, yellow, and some few black. In the Sennaar provinces a larger species of a white colour prevail; but amongst the Hassanyeh the brown is the favourite colour, and they say it is the hardiest. The white-coloured cattle seem to be finer in the skin, and suffer serious inconvenience from the attacks of flies, to which the former are not so subject. The goats are small and hardy, almost universally of a black colour, with long hair and very long ears. Their breed of sheep are high on the leg, for the most part white, but producing little wool; the coat being short, and, from their being allowed to ramble in the bush, ragged.

CHAPTER XII.

DEPARTURE—A DROMEDARY RACE—LOADING THE CAMELS—BUSTARD-STALKING—ABOO GARAD—CUSTOM-HOUSE POLICY—A PLUNDERING PARTY—TALE OF AN ARAB FORAY—TEAL-SHOOTING—PREPARATIONS FOR MARKET—TRAVELLING MERCHANTS—MARKET SCENES—SLAUGHTER OF A NAGA—THE BUTCHER'S STALL—DONKEY-DEALING, AND ITS DODGES—DRIVING A BARGAIN—THE CURRENCY—OUR RAKUBA—CLOSE OF THE MARKET.

It was now getting dark; and our dromedaries having been saddled on returning to the fête, having gained the goodwill of all by the distribution of a very few coins of trifling value to the danseuses, and no more than ordinary civility to Aboo Gadoum and the inmates of his camp, we took our leave of the Hassanyeh, after having spent a day, the more agreeable from its having been unexpected.

Away we went at a slashing pace, my dromedary, a spirited animal, stepping out in gallant style. Whilst reining him in with the slight cord attached to his left nostril, I had his head, nose up, in the air, almost on my lap, his bright eyes staring me full in the face, going it in a manner that would have excited the applause of all admirers of fine action, determined

not to be passed by the excited effendi. A grunt from his animal told plainly that he was applying the whip; this was responded to by a hearty cheer from my Abyssinian follower and boy-guide as significant of the superiority of my own *monture.* I gradually slackened my hold to enable the animal to make the best use of his eyes in the increasing obscurity: he was too well trained to break; and the more liberty I allowed him, the greater was his speed and the space that he was leaving between me and my blustering, shouting follower. It would not do; neither whip nor shouts sufficed to stimulate his animal to greater speed; and at last, maddened and unaccustomed to so heavy an application of the whip to his flank, he broke into a wild gallop, unseating his rider, throwing him on to his neck. The roaring of the dromedary was sufficient indication that some mishap had occurred; and reining in my own excited beast, and turning round, I saw the effendi in the act of falling in a heap before his now stationary dromedary.

The effendi assisted by his faithful negro Said to remount once more, we jogged on at a reasonable pace, progressing in single file along the narrow path now leading through low thickening bushes of neback. The neback seldom grows to the dimensions of a tree, presenting itself mostly in the form of a thick thorny bush, in the winter producing a red berry about the size of a cherry, with a rather larger stone in it. The fruit is sweetish, not bad flavoured, and much sought after by children, by whom it is collected and sold in

the marketplaces of the towns and villages throughout the country. Large cakes are also made of it, which are taken to Egypt by the Jellabs for sale, and when broken into water produce a pleasant drink.

It now became so dark that we were obliged to proceed slowly, and pick our way carefully through the bush. This, however, lasted but a short time; and we soon reached the plain, and our quiet little village of Tourra.

Anxiously waiting for our transport camels, at about 9 A.M. they arrived; and, unwilling to travel through the heat of the day, we deferred our departure until the afternoon. About 2 P.M. the loading commenced; and, as usual, the starting occupied double or triple the time that the same operation requires whilst *en route*, the time being thrown away by each camel-man endeavouring to obtain the lightest load for his cattle. The usual amount of chaff, complaints, and squabbling took place: being by this time quite accustomed to it, I treated this as a matter of course. The effendi also, an old hand, who had before visited the Soudan, and had resided some years at Dongola, left the distribution of the loads to the guide and a thoroughly good old servant of mine, Ibrahim, and quietly joined me in the luxury of a pipe underneath a rakuba, made of a few poles, and covered with reeds.

To a novice the scene seemed to portend a fight, so bitter were the sarcasms and violent the bearing of

the men toward each other; but, the last article disposed of and the camels once on their legs, he would have been equally at a loss to explain the readiness with which each man assisted the other in the adjustment of his camel's load. These, unequally poised, would perhaps incline too much on one side; or, by the violent rising of the animal, would be pitched off his back too far forward, sometimes on to his neck, when the camel had to be reloaded. Allowing the caravan to precede us, in order to escape a useless burning by the scorching rays of the sun, retaining the guide and a servant each to replenish our pipes and prepare coffee, the effendi and myself whiled away another hour.

The road, or rather path, from Tourra to Aboo Garâd leads through an uninteresting flat country; the monotony is sometimes broken by low thin bushes. On two occasions I caught sight of a bustard stalking over the plains, which were covered with coarse parched yellow grass, but could not succeed in getting within shot from their shyness. They were the first of the species I had seen—fine birds, the size of a moderate-sized turkey. The desire to shoot one was great; and, marking them down, I went in pursuit a considerable way out of the route. But they rose at too great distances for a shot at them, even with my rifle; and after several attempts I was obliged to renounce all idea of coming up with the tantalising game, and returned to the path. The caravan had now repassed me in consequence of the diversion I

had made after the bustards—the cause of my delay being known to the Arabs, who had watched me; and an old Arab remarked that, mounted as I was on a camel, or even if I led it, I could never approach a *hubâra* (Arabic for bustard); but that, if I tried a donkey, I should be sure to succeed.

We now began to approach the bare sandy rising ground on the side of which the village of Aboo Garâd is situated, with its still higher and densely-wooded background. The village, occupying the top and sides of a high mound of sand at the extremity of the plain of the valley of the Nile, seemed a straggling, irregular, unsightly combination of reed huts, called tukkels, of very indifferent construction. On approaching the edge of the plain, we passed across the now bleak dourra fields. Towards the southern extremity of the village, on the side of the hill, appeared a larger than ordinary rakuba, with a spacious tukkel in its rear in connection with it, before which two or three Egyptian soldiers were standing. Towards these our guide conducted us, informing me at the same time that they were stationed here to assist the custom-house officer in carrying out his functions, and that the reed edifice was the officer's "Rakubat il deifan" (the Stranger's tenement). They assisted us to alight; and, drawing out into the open air the angeribs, we took our seats in the long shade of the Stranger's hut and shed.

The prospect from this elevated place in the rainy season, when the trees are covered with rich foliage,

and the plain with verdure and luxuriant corn-fields must be undoubtedly pretty; but now, in the height of the dry season, even dewy nights unknown, and every object parched and shrivelled up, it was anything but cheering.

Saad, an Egyptian by birth, and a lieutenant in the 1st battalion of the 1st regiment of the line, stationed at Obeid, the capital of Kordofan, doing duty as custom-house officer—a very civil and obliging man, as on many subsequent occasions I proved him to be—received us with the usual hospitality.

The village of Aboo Garâd, in the province of Kordofan, owned a population of some three hundred inhabitants of heterogeneous origin, composed of invalided Turkish and Megrebbin soldiers in the service of the Egyptian government, Egyptians, Shaygyehs, Dongolanis, and their male and female negro slaves. All cultivated ground to supply them with dourra; on this, and the proceeds of a few cows and goats, they subsisted. Many increased their means by the purchase of the produce of the surrounding Arab encampments, and retailing this to passers-by to and from Kordofan.

The custom-house established at this place illustrates the shortsighted and ruinous policy of an avaricious and despotic government, which, in lieu of facilitating commerce and fostering the productive capabilities of the extensive provinces of the Soudan under its sway, and learning the simple lesson that the greater the wealth and prosperity of its subjects

the greater is its own strength, endeavours to crush the industry of the people by taxing the manufactures and produce of one province when sent to another for consumption. This internal taxation, and the unprincipled manner in which it is levied—the unfortunate dealer being often imposed upon by the officer in charge, or the person to whom it is occasionally farmed—has always tended directly to suppress the industry of the country in general; and so blind is the Egyptian government to its own interests, that it still maintains the obnoxious imposts.

Seated in the open air, on a large mat spread on the ground, we partook of our evening meal—the **aesha** or supper provided by our host.

Saad amused us by relating filibustering exploits of the Bagara and Hassanyeh Arabs during the rainy season, when the former approach the grazing-ground of the latter on their return to the confines of the province from the far south, which they frequent in the summer months in search of better pasturage.

Accustomed to pilfer from each other, a party of the Hassanyeh on foot and on horseback started to plunder the cattle of a small Bagara encampment, which they intended at night to surprise. Having left their homes early, after they had marched several miles they determined to wait for night in the cover of the bush, and were overtaken by a herd of cattle-drivers at a round trot. Withdrawing into the thicket, they perceived that the drivers consisted of a few men only of the Bagara on foot, whom they unex-

pectedly attacked and drove off; taking the cattle, they returned with them, congratulating themselves on their good fortune, and, making the best of their way home, never drew rein. Guess their surprise when at the dawn of day they discovered them to be their own cattle, which, in their absence, whilst out grazing, had been surprised by the Bagara; and they were met by a numerous party of their own men, and those of a neighbouring camp, in pursuit on the trail.

Drawing the couches well out into the foreground, we prepared to pass the night in the refreshing open air. Tranquillity everywhere prevailed; and our camels, lying in a circle round the sleeping Arabs and our luggage, in accordance with everything around, were silent and motionless; some with head and neck outstretched to their full extent upon the ground; others with their heads elevated, their closed eyes and statue-like appearance indicating profound repose.

Up before the sun, the camel-men occupied themselves in detaching the cords from the animals' knees —above which their legs had been bound to prevent them from rising and straying during the night—and putting on the "geid," a ligature about fifteen inches in length, above the fetlock joints of the fore-legs, allowing them just sufficient liberty for locomotion, at the same time that it prevented them from running away. They were then driven out on the plain to browse on the stubble of the dourra or the underwood of the scanty bush. The villagers also were stirring;

some of them performing their morning prayers on small mats in front of their domiciles; whilst others, who had already observed that duty, were squatted on their heels, leaning against their huts, in the enjoyment of their first smoke, to witness the ever-gorgeous rising of the sun.

Descending the western side of the sandy ridge, I came to a sheet of water nearly overgrown with reeds; I put up several duck and teal, bagging one. The report of my gun drew a score of boys from the hill, who, on seeing the bird fall into the water, plunged in, and proved themselves useful retrievers. Their outrageous gambols and splashings in the water showed plainly that they had never before seen the kind of sport they now witnessed. I brought down another duck; this was the signal for a renewed burst of applause and amazement, as well as the effectual scaring away of the game. Returning to the village, followed at a distance by the young vagabonds, they seemed to vie with each other in describing the scene they had just witnessed. As soon as one with outstretched arms took an aim at an imaginary object in the air, and called out "Bang!" some half-dozen rolled over in the sand, throwing about their naked arms and legs, amidst shrieks of laughter and undisguised delight.

Many of the villagers were now making their way to the plain below us, laden with sticks, forked poles, and mats, wherewith to erect temporary booths in preparation for the great event of the day—the mar-

ket. Two rows of the rudest shelters from the sun were soon erected; and the whole population were seen pouring out, bearing hampers, baskets, bundles, and objects too numerous to mention, on their heads, shoulders, and backs; whilst girls, in true Oriental style, with raised arm and upturned hand, carried pitchers or wicker dishes of boiled sheep's heads or other viands. Mothers carrying their bare-headed and naked babies astride across the left hip, heedless of the now increasing hot sun, and balancing an earthen pitcher of merissa on their heads, with a stool or drinking-vessel in their right hands, also hurried to the scene. Angeribs, mats, hides, &c., followed; and it seemed as if the huts on the eventful occasion were literally to be turned inside out.

In twos and threes, from various directions, arrived little dealers (mesababeen) in every variety of article, from a shoemaker's awl to a piece of Manchester manufactured cloth, contained in well-filled woollen saddle-bags; a leather bag of goods thrown over them, covered with a tanned bullock's-hide whereon to expose his goods for sale; while a white or blue-dyed sheep-skin formed the seat of the owner, who, seated high over the saddle, shaking his legs as regularly as the movements of a steam-engine, urged the overladen, bridleless donkey to keep up an ambling pace of some three or four miles an hour. Provided with a short stout stick, one end of which is gently curved, and the other armed with a short nail, this "gangabaya" served for bridle, stick, and spur. With the

curved end, by touching him on one side of the neck or the other, he guided his donkey; whilst to accelerate his pace, if the perpetual movement of the feet of the rider was insufficient, a prod on the shoulder with the reverse end, containing the protruding nail, was certain to produce the desired effect.

These men are met with throughout the country, visiting village after village on their respective market-days; and though for the most part unarmed, or, when they are armed, at most with a sword or lance, are, strange to say, but rarely the objects of plunder.

Crowds of pedestrians and equestrians on donkeys and camels also appeared from the neighbouring villages of Tshad-Eid-il-ood and Helbe, from six to ten miles distant, most of whom brought some object or other for sale. The Hassanyeh, driving cattle and sheep, bullocks laden with bags of dourra, and many a housekeeper on her bullock, which she guided with a string through its nose, brought butter, fowls, eggs, cotton, thread, and dried vegetables to the market. The Kababish appeared on horseback and camelback, and with a fat naga or two (female camels), also drove several camels for disposal.

At about 9 A.M. the market was established, and a motley group of some six or seven hundred people was assembled. Having viewed the arrivals from the spacious doorway of the shed, where our couches had been placed since the rising of the sun—the ground first having been swept and amply flooded with water, for the double purpose of keeping down the

dust and cooling it—Ibrahim Effendi and myself now strolled down to the scene of general attraction. The booths, in two rows, formed a wide street, some thirty yards across, in continuation of which innumerable dealers spread their goods on hides or mats upon the ground, the vendors in most instances exposed to no tender sun, whilst others gloried in extravagant imitations of umbrellas. Between these lines the crowd of spear-bearing Arabs moved unceasingly; while both extremities of the lines were occupied by cattle of all kinds, horses and asses included, for sale. On the plain eastward, the donkeys and camels, pinioned by the fore-legs, were turned out to rejoice in the riddance of their loads. The greatest crowds were collected around the stalls where coral and amber beads, ivory and horn bracelets, glass-bead necklaces, hedjas, sandals, small looking-glasses, and a variety of brass trinkets, were displayed. Crowds of young men and women frequented the vendors of gaudily-striped handkerchiefs, white, grey, and blue dyed cotton Manchester goods, and plain white red-bordered plaid scarfs. Saddles for all kinds of beasts, cords, bridles, swords, lances, hoes, hatchets, cowry shells, needles, brass thimbles, oil, odoriferous herbs, spices; antimony, called "kohl," for tingeing the eyelashes; pepper, salt, onions, garlic, tobacco, grain, and a thousand other things, formed the objects of trade.

Among the first to make purchases were the butchers, who, as soon as the bargains were con-

cluded, slaughtered the cattle, and, cutting up the meat, exposed it on angeribs for sale. The value of a bullock, in tolerable condition, would be about one pound sterling, the meat of which sold at about three farthings a pound, and the hide for one shilling. Their wives, collected together, sitting in a row, sold suet made up in large round balls.

A fat naga (a female camel), with an immense hump upon its back like the over-fed dromedary at the Regent's Park Zoological Gardens, being about to be killed by one of the villagers who had purchased it for £3 after a great deal of haggling with a party of Kababish Arabs, I witnessed the operation, as well as the cutting of it up. This was different from anything I had ever seen, and was the usual method, as I afterwards had frequent opportunities of observing, of slaughtering camels. The animal being made to lie down, its fore-legs were tied firmly above the knee; and another cord was passed under the fetlock joints of the hind-feet, lying under its flanks, and thence being brought over the back, both ends were tied together. So secured, it was impossible it could rise, or move any part of its body but the head and neck, which were left in freedom. Even the string attached to a wooden screw run through the nose, by which means alone it was possible to lead the stubborn and unbroken beast, was no longer held, so firmly was it otherwise secured.

The butcher—a Megrebbin with bare body and limbs, only a scarf twisted around his loins, and a

tagyeh (a small once white cotton cap) fitting close to the head, which was now one mass of grease and dirt —with a long straight double-edged knife in his right hand, with no other ceremony than approaching the naga and stooping, plunged it to the hilt in its chest. As suddenly withdrawing it—the knife having penetrated the heart—a jet of blood leaped forth, and a continuous stream, a yard in length, gradually becoming weaker, flowed for several minutes. When struck, the animal gave one groan, and, without a struggle, appeared to suffer no more pain. Looking steadily forward, it gradually drooped its head, then turning round its long neck, the head fell motionless at its side, and the naga was dead. With a sharp knife the skin was divided from the butt of the tail to the neck, and the flaying was cleverly performed by a man on each side; the skin spread on the ground formed a carpet whereon to place the meat.

The huge haunch, one mass of fat, was then removed in two large lumps; the proceeds of this, with the fat around the intestines and the inside of the carcass, were expected to cover the first cost of the animal, so that the butcher's profit would be the whole of the meat and hide. With an axe the ribs on either side were severed from the spinal column, and divided into pieces. The quarters were then detached and placed on an angerib, after which the ribs, separated from the abdomen, followed. The neck, removed from the shoulders, was again severed from the head, and the skin, drawn off without cutting it,

was bought by an Arab for one piastre (2½d.), to form a receptacle for butter. The accompaniments of the heart and liver were immediately cut up by a negress, the butcher's slave, into a wooden bowl; and, with a part of the contents of the gall-bladder, a few raw onions, red pepper and salt to season it, were disposed of as soon as prepared to two or three parties of Arabs impatiently waiting for it, whereon to make their *dejeuner sans fourchette*. Then and there, squatting on their heels in the burning sand and sun, with a woman waiting on them with merissa, the vital parts of the poor naga were in process of digestion by its late master and party before it had been cut up.

I had seen enough, and pushed through the boisterous crowd, many of whom began to feel the effects of copious draughts of merissa. It was a market and a feast day to many a brawny kabashi, who celebrated his return to what he looked upon as civilised life, compared with the deserts of the far interior, where he had been for many months with his tribe and cattle.

A concourse of people had assembled to witness some bargains for donkeys. As with all others, the tricks of jobbing are well understood by the Kordofanese. The speed of a by no means well-conditioned donkey, whose bare back bore unmistakable signs of rough usage and plenty of it, excited general attention; with very knowing-looking cocked ears and raised tail, ridden by a sharp half-naked lad, perched on the extreme end of his back, with nothing

but the tail of the animal and space behind him, he passed everything that competed with him. Notwithstanding this display of donkeyship, and the superior speed of the animal, he failed to attract a purchaser, but excited the mirth and hilarity of the bystanders. Not fully understanding the shouts of laughter that occasionally greeted him, I inquired the reason, to which an old Turk replied, "Ah! it won't do, sir: he is found out; he has stuffed too much pepper under the brute's tail; he'll not sell his donkey."

A bargain for any kind of animal is seldom or never completed by the parties immediately interested without the aid of a third person, often an occasional observer, and unknown to either. The vendor does not name a price, but on about half the value being offered replies, "Eftah Allah," meaning, "God is bountiful." A trifling increase is then proposed, which being met by the same reply, another bid is made, and so on, with various interruptions: the purchaser, retiring and again returning, recommences the proceedings from the point at which he left off, until, after the refusal of several offers, the bargain is at such a stage that it cannot be proceeded with unless aided by an intermediator. This third party encourages the purchaser on the one hand, whilst he beats down the vendor on the other, apparently equally supporting each individual's interest; if he perceives a real intention to do business, after a deadlock he takes the affair out of the hands of both; names a medium price between that offered and that which

he has a shrewd suspicion would be agreeable to the vendor; and, placing the hands of the parties in each other's grasp, he compels the apparently reluctant seller to say, "Allah iberak l'ack" (May God prosper it with you), and the bargain is concluded.

A great quantity of grain, dourra, and duchn had been brought on camels, donkeys, and bullocks, and formed almost a market in itself. Some Kababish Arabs bought the grain by the load, merely emptying it into their own receptacles, called gourabs, which means bags of entire hides without a seam; whilst a great part of the female population of Aboo Garâd, the brewers of merissa, bought it by measure, which, according to old-established custom, contained a given number of handfuls.

The coin in circulation consisted of Egyptian and European currency, the former represented by the small gold coins already named; the cheryehs 1s. 10d.; adalyehs, 5d.; bergoutas, 4d.; and silver piastre and half-piastre pieces, the former 2½d. each; and eighth piastre copper pieces, called 5 paras. The preference was given by the Arabs to the one-piastre pieces. Five-franc pieces, and Austrian and Spanish dollars, represented the European currency; in addition to which, in the large towns, might be seen the British sovereign, the preference being given to that with St George and the dragon on it, called "Moo Cheyal," the Father of the Horseman.

The heat of the day had so considerably increased

that it overcame the attractions of the Aboo Garâd market ; and, accordingly, taking leave of it, my companions and myself sought the unadorned shelter of our welcome and refreshing rakuba. Seeing us approach, an Egyptian in attendance, who gained his livelihood by making himself useful to travellers, poured the contents of two or three water-skins on the ground, the coolness of which made a pleasing contrast to the heated sand and atmosphere on the outside.

Our rakuba or shed was formed of a number of forked trunks of trees in all their primitive roughness, ranged so as to form a square of some 25 feet diameter, and 8 to 9 feet high. In the centre were two similar trunks for pillars to support the flat roof, formed by long poles and cross rafters, covered with a thick layer of reeds of the duchn. The sides were closed with the same material, standing upright against a wooden framework, kept together by long reeds on both sides placed horizontally at top and bottom, and each side was attached by ligatures of bark. In the front was a wide entrance never intended to be closed, as it did not possess a door ; and opposite was another entrance to a tukkel, or round hut with a conical roof, some 15 feet in diameter. This was now useless ; but in the rainy season, when the more spacious flat-roofed apartment would be inundated by the heavy tropical rains, it formed the only shelter.

At noon the natives, also apparently deeming shelter advisable, commenced to disperse; and in another hour the bare poles of the sheds were all that remained to indicate the place where the market had been held, which also in their turn were in course of removal.

CHAPTER XIII.

A FRESH START—GUM, AND ITS COLLECTION—ASPECT OF THE COUNTRY —A SUPPER-PARTY—A MORNING SCENE—EAGLES AND VULTURES —GAZELLE-STALKING—THE WHITE ANTS—THE GREAT ANT-BEAR.

AFTER dinner and a siesta, the roaring of our cattle apprised us that the loading was being proceeded with: and accordingly, furnished with a cup of coffee, drawing on our long boots over our leggings, and wrapping our heads well up in a kooffyeh (a red, yellow-bordered silk kerchief of Syrian manufacture, the edges adorned with numerous little tassels, folded and arranged turban-fashion round the head to protect it from the sun), we prepared to follow our caravan. Soon catching up our laden cattle, with the guide, my Abyssinian, and my companion's slave lad, as pipe-bearers, the effendi and myself, at an easy comfortable amble, pushed on in front.

The trees, as I have before remarked, had lost their foliage, and contained, instead, on the branches, yellow amber-looking nodules of gum, varying in size from a nut to an apple. Nine-tenths of these trees were gum-producers, and were a source of con-

siderable revenue to the Egyptian government, by which the entire trade was monopolised. The collection of the gum commences soon after the rainy season, in the early part of December; but at the latter end of the month of January, during which cold northerly winds prevail, the production is checked; and it does not again take place until the increasing heat of summer, commencing towards the latter end of February, forces the trees to renewed productiveness, which continues uninterruptedly until the commencement of the rainy season in the month of June.

The Egyptian government employ a staff of servants to attend to this particular branch of its revenue, which is received in part payment of taxes; or, when in particular instances they have been liquidated, is bought and paid for in ready money. The amount paid to the natives is very trifling compared to the profits made on the article by the Egyptian government. For instance, the cantar, one hundred lb. English, is worth at Cairo, . . . £3 0 0

The expense of collecting is .	£0	5	0	
Transport to Cairo will cost, on the whole, ...	0	10	0	
Administration—say . .	0	1	0	
			0	16 0

Which will leave a balance of . . £2 4 0

in favour of the Egyptian government; and this, multiplied by 20,000, the average number of cantars annually collected, gives a net profit of £44,000. It

may easily be supposed that such a source of profit would be tenaciously held by the then Viceroy, Mehemet Ali Pacha; but through the able exertions of our active and highly intelligent consul-general of that date, the Honourable Mr Charles Murray, it was soon lost to his Highness's treasury; and, thrown open to the trade, became the greatest source of wealth ever opened up to the entire population of Kordofan.

The ground over which we travelled, gently rising, sometimes opened into wide glades, where a straw-coloured dry grass was still standing. Here and there some fine heglig and tamarind trees were seen amongst the mimosa. The latter did not grow very high; but generally, with branches springing out at low elevations from the ground, looked more like large bushes than trees. In the distance, far to the north, two bleak mountains called Djebel Ira were seen; elsewhere, the country, excessively sandy, was more gently undulating than level.

Before sunset we halted under the shade of a heglig, whose thick though leafless branches, overgrown with a splendid evergreen creeper, afforded a long dark line of shade too inviting to be passed. As we were a considerable distance in advance of our camels, we here had coffee prepared. Our cattle too, tethered by the fore-legs, were allowed to feed on the prolific herbage.

After sunset the effendi, performing his ablutions with dry sand, said his prayers; and before our camels arrived, we had a good hour's rest upon our carpets.

It was further agreed to unload the cattle here, in order that they too might feed off the abundant parched grass.

The men, one of whom performed the office of cook, wetting some flour, soon converted it into thin dough, which he baked into thin brown cakes on a small round iron plate, or doka, over a wood fire.

Then breaking up some dried meloochyeh (a vegetable like spinach), with a little water, pepper, onions, and salt, in a small earthen pot, over another fire, he concocted a thick sauce. When ready, and sufficient bread had been baked, the party sat round the pot, each man dipping his bread into the green sauce, making it slippery, if not palatable, and the hearty Il hamd il Allah (thank God) that followed proved they had enjoyed their meal. The effendi and myself partook of the produce of the morning's sport—cold roast-duck and dried bread slightly soaked in water—after which we again prepared to continue our journey.

Our road or path lay through varied plains and thick thorny bush ; but the darkness became so dense that we could see only a very short distance before us. As the men could not agree in what particular place to halt, and it was so dark that, had we ventured on before the caravan to bivouac, there was a possibility of the noiselessly moving camels passing us unperceived, we were compelled to accompany it. By way of cheering on the cattle and keeping themselves alive, the camel-men sang to them ; and in this way, hour after hour, at a pace hardly three miles an hour,

we proceeded until midnight. Turning off the road for the sake of seclusion, we bivouacked on an open spot, the men tying up the camels, as on the previous night, in a circle, in the centre of which they slept. We chose a soft spot in their vicinity, and with very little ceremony lay down. After three hours' good rest, we were up and preparing for the road.

The morning star shone conspicuous; by travellers it was held a true and unerring guide, and a long low streak or shade lighter than the firmament was the first indication of the coming day. As this slowly ascended, the light seemed to reach us as if propelled by fits and starts from some great power behind. The birds, now chirping, hopped through the thick branches of the trees, and commenced their busy life; and all nature awoke as if from sleep. On came the increasing light, before which the stars were fast receding; and, gradually paling, they one by one retired. The brightness of our friend the morning star, now higher in the heavens, was also waning; and he too, last of the glittering host, paid homage to a nobler orb. In the far west, darkness hurried on until it dipped below the long outline of the horizon, disappearing from the cloudless heavens; and it was day. A clear bright light, still lighter than that above and around, formed a semicircle in the East, in which the golden outline of the gladdening sun appeared; and, in anticipation of its genial warmth, was hailed by countless myriads; whilst to others in less temperate zones, exposed to all its power, it was an

object of dread, reminding them of the burning heat which in a short time it would remorselessly inflict upon them.

Cattle and men seemed to feel invigorated by the light and the pure refreshing breeze; and, taking leave of them in yesterday's order, with our guide, we pushed on to reach our destination.

There was little variety in the scene: through interminable sands, covered with straw-coloured dry herbage of a uniform kind, thick thorny bush of the mimosa, with here and there a glade or plain in which a stately tamarind-tree stood forth conspicuously in majestic solitude. An occasional vulture, perched on the top of the highest tree, stared at us as we passed along. Eagles of various colour and size soared high above us. One particularly attracted my attention, as, sailing through the air, he displayed a rich sky-blue breast, and long light-brown wings tipped with black.

A beautiful large speckled vulture had fallen to my rifle; and gazelles moving timidly in the bush in turn attracted my attention. The guide, unwilling to lose time, as we had still a long distance to perform, dissuaded me on one or two occasions from an attempt at stalking them; but a fine old buck driving through the bush pulling suddenly up at some five hundred yards, I overcame all remonstrance; and, disengaging my rifle from the saddle, I slipped quietly off, while the well-trained beast, continuing his walk, allowed me to pass his rein to the guide, whom I beckoned to continue his route.

Making signs for none to follow me, I moistened my forefinger in my mouth, and, holding it on high, I took the direction of the slight breeze. Then cautiously approaching to leeward of the sensitive animal to prevent his scenting me, picking my way over dried leaves, twigs, and branches, sometimes caught by a protruding spiteful thorn, at last, on venturing to steal a glance from behind a thick shrub, to my agreeable surprise I discovered my prize within a hundred yards, standing firm, with elevated head, eagerly watching the retreating party. Kneeling close to the ground, covered by the bush, I fixed my sight upon his shoulder and fired, and the fine buck lay prostrate on the grass.

Conformably with Mohammedan customs, in order that the servants and camel-men might have no scruples in partaking of the animal, I severed his windpipe with a knife which I always carried for that purpose; and scarcely was this done ere Almas, my Abyssinian, was at my side. Instead of uselessly encumbering his dromedary with it, already laden with my bedding, cushions, coffee apparatus, and water-skins, as there was no danger of losing it on the unfrequented road, it was drawn on to and laid across the path; and in conformity with the German custom which, in earlier days, I had performed on many a fallen deer, tearing a branch off a bush I laid it over its carcass; not that it was necessary in this instance to indicate that the game was found, its cut throat being sufficient evidence of that, but merely

from force of habit, which brought with it many pleasing reminiscences of the past.

This was my first gazelle in Kordofan—the forerunner, however, of a host.

The white ants infest this neighbourhood in great abundance : standing proofs existed in numerous mounds of earth, six feet above the level of the ground, and mostly of a round shape, some ten or twelve feet diameter at the base. The trunks and branches of fallen trees bore indisputable evidence of their presence ; all those which had fallen prior to or during the rainy season, when there was sufficient moisture for the insect to work, were covered with a coating of mud, which, becoming hardened by the sun, formed an incrustation, beneath which it devours the wood. These were now in many instances entirely hollow, every particle of the wood having been eaten. Everything short of metal on the ground within their reach is in danger of being eaten by them, as soon as it is covered by a coating of earth. This covering is intended only to guard them against the light, exposure to which kills them. They are the greatest curse that can infest an inhabited neighbourhood : nothing is safe from them ; all woodwork of brick houses is attacked, and the huts are daily covered with fresh incrustations by the persevering insects, notwithstanding all the care of the inhabitants to beat them off as soon as they are dry. It is necessary to raise all articles of clothing from the ground. One night I remained at a house, ignorant of its being

infested by these destructive atoms. In the morning, when drawing on my boots, my foot went through the bottom of one; the sole had entirely disappeared, as if cut off by a knife, and the greater part of my rug had also been eaten.

I also remarked several excavations, resembling the burrows of foxes, but much larger; and as we passed one, the guide informed me they were made by the great ant-bear, of which there existed two kinds in Kordofan—the horny-scaled one, and the smooth-skinned.

Passing through thick bush, I observed a buck within fifty yards to my left, staring wildly at me, and apparently ready for a bound. Seizing the rifle, I shot him from the back of my dromedary; and, like the first, we laid him across the path. The pleased guide, in expectation of a feast on meat—which, although so very cheap, is to them a luxury, except in a dry state, with the everlasting porridge or assida—exclaimed, "Mashalla! God be praised! as long as we are with you we shall not want for meat."

CHAPTER XIV.

SIGNS OF CULTIVATION—THE BAOBAB TREE—COSTUMES—HOSPITABLE RECEPTION—THE MARARA AGAIN—DINNER—CONSTRUCTION OF THE HUTS—THEIR APURTENANCES AND FURNISHINGS—FUMIGATION, AND ITS USES—POSITION OF THE FEMALES—HOSPITALITY TO STRANGERS—SCHOOLS, SCHOOLMASTERS, AND SCHOOL-FEES—THE VILLAGE FAKEER, AND HIS OCCUPATIONS—AMULETS, AND THEIR POWER—EXORCISING THE FIEND—RUNAWAY SLAVES—THEIR TREATMENT, IF TAKEN—EVENING SCENE AT THE VILLAGE—ARAB AND HALF-CASTE BEAUTIES.

We had now arrived on the verge of an inhabited country. Extensive corn-fields appeared in sight, the whole district within view having been cleared for cultivation. In many places the reeds of the duchn, though for the most part leafless, were still standing, whilst in others they had been beaten down by herds of cattle allowed to pasture on them. In front lay rising ground, with but a monster tree here and there to relieve the monotony; beyond appeared the long, straggling, and apparently populous village of Hashaaba.

The tabaldi, baobab, or homr, as it is called, is indigenous to Kordofan; its trunk and even branches, for the most part hollow, are of immense size, the

diameter of the former attaining as much as forty feet. At a height of some thirty or forty feet it separates into thick unwieldy branches, which, compared with their great bulk, appear short : when leafless, the tree is anything but ornamental, but when in blossom in August, the flowers, resembling the double red holly-hock, with which it is then abundantly clothed, render it an object of great beauty. The fruit, in size and outward form like a cocoa-nut, is divided into several cells, each containing a small stone the size of a horse bean. The bulb is of a pleasing acidulous flavour, and is used for medicinal purposes as an astringent. These trees, in many parts of the country where water is scarce, form highly valuable natural tanks, and when filled by the rains, are carefully preserved and tapped by the natives during the drought, and enable them to inhabit parts of the country which otherwise, for want of water, would be untenable.

Several herds of cattle, camels, and donkeys were browsing off the herbage in the fields ; and in front of the village which we were now approaching, a number of women were collected round the well, their long row of pitchers indicating that they were waiting their turn to fill them. The dark-brown Arab women were easily discernible from the black imported negress ; but the girls of mixed blood so much resembled their mistresses in colour, that it required a more intimate knowledge to recognise them. The older negresses wore only a wrapper of native coarse white cotton cloth around the loins ; whereas

their mistresses, in addition to a wrapper of Manchester grey shirting dyed blue in Egypt, wore a scarf, with red or blue border, covering alike the head and body. This latter also, in most instances, was British, although some wore the cheaper article of Matumna.

The young unmarried girls wore the leather-stripped rachat round the loins; while some of them covered their heads and bodies with a thin transparent scarf with a deep red border of home make, called a maruffa, through which the outline of the body was plainly visible; the free-born girls covering their heads, whereas the slave girls exposed theirs, covering the shoulders only.

On passing them, many greeted us with a salutation only heard in the Soudan, and more especially in Kordofan, "Hababkum" (Welcome to you). A prominent hut with a rakuba (shed) was that destined for the reception of strangers by the sheikh of the village, who, on our arrival, with two or three of his sons and slaves, was waiting to receive us. Our host, as soon as we were comfortably located, placed a bowl of abré (water containing dry dourra bread made with leaven, baked in thin cakes) before us; the slightly acid taste of this was not only pleasant, but tended well to quench the thirst.

It was now ten A.M.; and considering that we had quitted our caravan at daybreak, it would probably be some hours before it arrived.

Our host the Sheikh having killed a sheep in our

honour, a plate full of its raw vitals, duly prepared—the highly-esteemed marara—was placed on a low stool before us, which, accompanied by a small pitcher of merissa, I consigned to the care of my friend the effendi, who disposed of both in a manner to do honour to the occasion. Dinner, prepared by the Sheikh's wife and attendants, consisted of thin cakes of millet, and mutton broiled and stewed, cooked very creditably; it was served in wooden bowls, with very neat conical covers, made of plaited strips of palm leaves and straw of a variety of colours. The dinner was served on a large white mat of palm leaves spread upon the ground, and we were waited upon by negresses, the Sheikh's slaves, who I believe had been reared, if not born, in his family.

After coffee — our own, by the way, the good Sheikh's ambition not soaring so high — the siesta was not neglected. We then took a stroll around the village, which was of considerable size, constructed entirely at the pleasure of the occupants, the huts being placed with the greatest possible defiance of regularity, and in opposition to everything resembling straight lines or streets. It was a difficult matter to compute the number of either huts or inhabitants; the Sheikh had not the most distant idea of either. I could, therefore, merely hazard a guess; but, if not strictly correct, I think I shall not be far wrong in putting down the number of the latter at 1000.

The habitations consist, without exception, of round

conical huts, called tukkel, made of a slender framework of poles, tied together with strips of bark covered with reeds. They are easily constructed, and afford capital shelter from wind and rain, the heaviest gales blowing harmlessly over them; and it often struck me that, for temporary purposes, as during fishing or shooting excursions in secluded localities, or to provide shelter for shepherds on distant moors or hills, they might be of service in any country. In the centre of the spot selected, a peg is driven into the ground, to which a cord half the length of the intended diameter of the hut is attached; this drawn round marks a circle, and indicates the outline of its base. Holes about one foot deep are then dug with a pointed stick, at distances of a yard from each other, on the line marked out; into these, stakes about the thickness of a man's arm are driven perpendicularly. The top of each stake is forked, for the purpose of receiving a bundle of reeds or rods like slender pea-sticks, which, lashed firmly together with strips of bark, form a circle, at an elevation of generally three feet from the ground. Two poles, about a yard longer than the diameter of the hut, are then attached together with rushes or bark at one extremity, to open and close like a pair of compasses; the pointed ends, when raised, are thrust into the circle of the rods, and another pair of poles similarly tied together being fixed transversely to them at right angles, the foundation, if I may so express myself, of the roof is formed. A smaller circle of reeds, like a

hoop in size, is then attached underneath the poles, near their extremities, about two and a half feet in diameter, in order to secure them; and another similarly-formed circle, placed half-way between it and the larger one on the stakes, forms a good support for the rafters of the roof, each of which, being pointed, is driven into the reeds which support the whole fabric. At regular distances from the base to the top, slender reeds are attached with bark or rushes to the outside of the rafters to support the thatch; and thus the hut at this stage is constructed like a cage, without the employment of auger, hammer, or nail. The thatch, formed of the long reeds of the millet, is then put on; and the sides underneath being covered with the same material, leaving a small aperture to serve for door, window, and chimney, the hut is finished, not having cost its owner one para (the fortieth part of a piastre) for either material or construction. The reeds at the top of the conical roof are bound tightly together, so as to prevent the rain from percolating through them; and, cut off square, form a finish to the hut, on which the storks are permitted to build their nests. Others, to prevent them, place a stick, ornamented with ostrich eggs, perpendicularly in the centre of the projection, the uppermost egg being generally surrounded by ostrich feathers.

The generality of the huts used as dwelling-houses are furnished with a flat-roofed shed of some twelve feet square immediately in front of them, which, in

the dry season, forms the usual sitting-room. If the family is large, or more space is desired, the shed is constructed in an oblong form to the length required. It has a spacious doorway in front, through which light is admitted in sufficient abundance to dispense with windows, and is never closed when any of the family are at home. When they are absent, a piece of wicker-work, placed against it and sustained in its position by a piece of wood, serves to keep out dogs, fowls, and cattle; and being a sufficient indication that the inmates are absent, no one will approach it. Locks are dispensed with; and, as housebreaking is unknown, they are not required.

The furniture of the shed consists of two or more angeribs of home manufacture. In a corner is the murhakka, the crude stone on which, with plenty of elbow-grease, they grind their corn. The opposite corner is furnished with a couple of large earthen pitchers containing water. Attached to the roof are rough baskets of cotton, several gourds, used as drinking-vessels, and an empty water-skin or two, reserved for the use of the family whilst labouring in the corn-fields. At night this shed is the sleeping apartment of the elder children, whilst the hut is occupied by the man, wife, and infant, if they have one.

Their bed is a mat, on a large couch in the centre of the hut, under a canopy, and completely enveloped by fixed curtains, made of various-coloured matting; the only access to it being through a small aperture

left in one side. The hut is also the store-room for the goodwife's crockery, which is suspended in strings to the roof; and a thousand other household necessaries are distributed with equal care and ingenuity in its interior.

On one side of the bed is a hole in the ground, about nine inches in diameter, and a foot deep; the sides of this, and the ground around it, are plastered with stiff clay to prevent its falling in. Sometimes an earthen pot is fixed in the ground, the use of which is to perfume the persons of the ladies by fumigation, a luxury they indulge in at least twice a-week. The odoriferous wood of the "tullach"—a tree abundant in the country—cut into shavings, is used for this purpose; and, being placed in the hole or pot and ignited, it burns without bursting into a flame, emitting a large quantity of smoke of an agreeable odour. The lady, seating herself over the aperture, and covering herself closely, all but the head, with a thick woollen wrapper, exposes herself for about ten minutes to the thick cloud of smoke, which, like a vapour bath, causes intense perspiration. After the operation—covering over the aperture to extinguish the embers—she retains her woollen covering until the perspiration has been absorbed, when, clothing herself with "gourgab" and "maruffa," she makes her appearance *en société*. This smoke, no doubt, to people not accustomed to the cold bath, is beneficial in its influence on the skin, and is a good tonic. The belles of the community who make fre-

quent use of it, retiring before perspiration takes place, become incrustated with an odoriferous covering, which is highly prized, and considered "very fast."

Every family possesses at least one additional hut —occupied by the slave, a negress, the maid-of-all-work—the kitchen. Not unfrequently four or five huts belong to the same family, when the number of children or slaves require additional accommodation. Each group of huts, forming the domicile of a family, is surrounded by a strong fencing of dry thorns, enclosing a convenient space. An opening is left for ingress and egress, which at night is closed by a thick thorn-bush, the only necessity for which is to keep off the cattle.

Women here do not conceal themselves from the male sex as in Egypt, nor do they shun the presence of a man, but in their bearing towards each other resemble much more the European than the Turk or Egyptian. Without walking arm-in-arm with a man, but rather following at a short distance, they still do not consider it improper to converse with the male sex; and both sexes of the same community visit each other's houses, and sit down in each other's society, without any implication on their characters. At the same time, it is indecorous for a perfect stranger to enter the hut or tenement occupied by females. Therefore, for the reception of guests, but more especially of travellers, every opulent householder, at some distance in advance of the *enceinte* of

his domicile, erects a hut and rakuba, or at least one of the two.

On entering a village or town, the traveller, if unknown to any person in the community, draws up before any hut or rakuba which may strike his fancy, of the description cited; here he is certain of obtaining ample provision for himself, his servants, and cattle, until his departure, which, if he so pleases, he may defer for days, and for which it would be deemed an insult to offer compensation. So hospitable are the natives in general, that to accommodate the greatest number of strangers is a distinction many are proud of. The absence of hotels or hostelries for public accommodation doubtless necessitates a substitute in some shape; and this, by their generous hospitality, the natives of the Soudan have amply provided.

In many instances the hospitable inhabitants have been imposed upon and insulted by a degraded soldiery let loose for the purpose of collecting taxes. Against these they now often close their doors, or on their approach attempt to evade admitting them; but a well-conducted person always finds ample entertainment. Most persons of superior pretensions, and particularly if connected with the government, put up at the Sheikh's house, who, if it is already occupied, locates them elsewhere; whilst the generality of travellers billet themselves indiscriminately on the inhabitants of the village.

In a central position of the village is a rakuba,

which is the school where the male children only are instructed in the Koran: this they must learn by heart; and when this is attained, and they can read and write, their education is completed. Very few, however, attain such proficiency as to be able to repeat the whole of the sacred book, or even to master the art of writing so far as to concoct a letter. A fakeer, whose province it is to study the Koran, and to communicate its contents without comment to the people, is the schoolmaster, for which the parent of each boy pays him two piastres (5d.) a-month. They attend school from 4 to 6 in the morning, and from 7 to 9 in the evening, in order that their instruction may interfere as little as possible with other pursuits. The twilight coming to an end very soon after sunset, and the evenings, unless during moonlight, being dark, every boy is expected to bring a log of wood wherewith to make a bonfire, around which they all sit in the evenings. The fakeer recites a sentence of the Koran from memory; this is repeated at the top of each boy's voice several times; and having mastered it, another sentence is recited, and so on. Every lesson is commenced by repetition of the whole of the verses and chapters which they may have previously learnt, by all the boys at the same time, in different keys, and as loud as they can; and to a stranger unaccustomed to such proceedings it seems like Bedlam let loose. Each boy has to furnish himself with a piece of board, eight inches wide by one foot in length, on which, with a reed, a sentence

of the Koran is written in ink. This is taken home, and copied by the boy during his leisure hours, constituting his instruction in writing; no composition ever being expected of him.

After two or three years' such instruction, they have finished their education; which, however, they generally contrive to forget in a yet shorter time, and, with the exception of a knowledge of straggling verses of the Koran, are pretty much in the same position as when they commeneed their studies.

The fakeer, generally a shrewd man, and awake to his own interests, is both the letter-reader and writer of the community, for which he charges according to the importance of the document. He is the oracle of the village, and universally consulted upon all occasions of weighty consideration, but more particularly by mothers wishing to marry their daughters as to the amount of the dowry they have a right to expect, and with regard to the advantages or otherwise which may accrue to them from the connections they propose forming.

A stern man, draped in a long white robe, with a scarf thrown over his head, and nearly covering his face, a rosary worn around the neck, or suspended from his right hand, through which, with forefinger and thumb, he quietly passes bead after bead, whilst mentally he is supposed to repeat some form of his religion—he never permits a smile to appear upon his countenance.

Another source of income is the writing of a verse

of the Koran, or some unintelligible jargon of his own, on slips of paper; these, contained in leather cases, form amulets, and are worn on some part of the person. The men in general wear them on the arm, mostly the right one, above the elbow; the women wear whole bundles of them, slung by a long twisted leather cord around their necks, hanging down below their waists. They are made up in all sorts of shapes, square, triangular, and oblong; some of them in long round cylindrical forms resembling so many telescopes, of which their wearers, although they cannot but be an incumbrance, are exceedingly proud. If a person is suffering pain in any of his members, he has recourse to the fakeer, who, for a consideration in piastres, supplies him with a written piece of paper, which he, never thinking it necessary to decipher it, attaches to the part affected; thus a man or woman suffering from headache will suspend an amulet to the hair; but this loses its virtue if given to another person subject to the same complaint.

The best supporters of the good man are the young of both sexes, who employ him to write amulets to secure to them the affections of those most dear to them. For all the ills that flesh is heir to he is supposed to have a remedy; and, if success does not always crown his efforts, his character or ability does not suffer. Fate, the uncontrollable destiny of the deceased patient, written by Providence on the day of his birth, which it is not in the power of mortal to counteract, was the cause of death; this is equally

the consolation of the friends of the departed and of the spiritual and medicinal professor; and thus his reputation remains untarnished. Sometimes, but rarely, he will stoop to the use of herbs and fruits to effect cures in ordinary cases; but in serious and obstinate disease he has recourse to higher remedies wherein he suffers no competition. For instance, in high fever, when a patient is delirious, he is possessed of the devil, and his Satanic Majesty can only be driven out by having an appropriate verse of the Koran, written on a sheet of paper, burnt under his nose; his head being covered to prevent any escape of the precious fumes, he inhales them, as he is also supposed to do the virtues of the inscription. As a matter of course, a severe fit of coughing ensues, which is attributed to the struggles of the evil spirit while suffering under forcible ejection. In various internal diseases which baffle all ordinary measures, a verse of the Koran is written with a broad-nibbed reed on a plate; and being washed off with the least possible quantity of water, the patient is made to drink it, saying grace before and after the black draught.

When a slave has run away from his master, from ill-treatment, or with a desire to regain his distant home—probably some one of the mountains of Djebel Nuba, some eight or ten days' march to the south—after fruitless search the fakeer is applied to. He, after payment of the sum agreed to, which entirely depends on the circumstances of the applicant, writes a charm; this, suspended on a pole over the doorway of the

domicile, is supposed to confound and bewilder the runaway, who if left alone whilst describing a large circle of the neighbourhood, although much against his inclination, feels himself irresistibly drawn towards the spot from whence he decamped. The unfortunate negro, having succeeded with the greatest difficulty and privations in evading pursuit—assisted perhaps by a sympathising countryman or fellow-sufferer to a strange pair of sandals wherewith to disguise the impressions of his feet in the sand, or having caught a donkey or camel to help him in his flight—finds it more painful to resist the pangs of thirst, which force him frequently to human habitations. Notwithstanding that he has prepared himself with a plausible account of his being in search of stray cattle, or a camel, to explain his presence, he finds it difficult to deceive the suspicions of the wary Arab population, and detection is almost the invariable consequence.

If, however, aided by fortune and fellow-slaves—whose sympathies are by no means to be depended on, particularly if reared or born among their master's households—he has succeeded in evading the free population, the most difficult task is yet to come—namely, to traverse the sandy territory between the boundary of the province and his native hills, inhabited by portions of the Bagara nomade Arab tribe. Even if they do not see him, the solitary impression of a man's feet, or those of a horse, camel, or donkey in the sand, is sufficient to attract their mistrust, and their cupidity for booty.

From the direction of the footsteps, whether towards some known encampment or directed to evade these, they come to quick conclusions; and follow them until, from various dodges and attempts to elude observation, they become convinced of their being on the track of a fugitive negro. The pursuit is then no longer continued in the heretofore inquisitive manner; but, like a pack of hounds in full cry, if the track is followed by more than one, they exultingly proclaim their convictions, and full swing, keeping up a steady trot, are off in pursuit. If the footprints are not very fresh, or if they show that the fugitive is riding any animal superior to a donkey, horses are immediately resorted to; and a chase after a fugitive negro to the Bagara partakes of as much excitement by participators and lookers-on, as a fox-hunt creates in England.

After capture, the Bagara, who never retain a runaway, less from scruples of conscience than from a conviction that he cannot be depended on, dispose of him to djellabs, who frequent them mostly for the purchase of slaves, and divide the proceeds amongst themselves. If, on the other hand, the capture has been made by some of the native villagers, if the fugitive is not taken to his owner—whom perhaps, if he has had to complain of ill-usage, the slave will not reveal—he is given up to the authorities, who retain him until his master is discovered. On payment of the damages, amounting to a dollar, to the finder, he is delivered over to his fortunate owner without any explanations given or asked. If, however, the negro has a severe master,

and has absconded from overwork or cruelty—which latter is rarely the case amongst the Arabs—and declares his unwillingness to return, preferring a change of master, the Arab is compelled to dispose of him, in the presence of the authorities, without the least regard to his interests.

Whatever may be the misfortunes of the unhappy negro, who in his attempts to reach his home but rarely succeeds, they are attributed to the charm of the all but infallible fakeer.

It being now towards the close of the day, the space in front of the long straggling village becomes animated by groups of cattle, sheep, and goats, among which a few tethered camels gravely make their way to the more immediate vicinity of their owners' huts.

The harvest having been long since secured, and nothing being left to injure, they were allowed their liberty during the night, and encamped in the immediate neighbourhood of the village.

After supper, at the usual hour, had been served and partaken of without invitation, the girls, clapping their hands, marched through the village, and, forming in a semicircle in front of us, welcomed us with song and dance. Followed by young and old, we soon had a great part of the population before us; and to celebrate the occasion, the effendi had two large bonfires lit at convenient distances on either side between us and the performers.

There were several pretty girls amongst them; but, although their figures were generally good, and their

movements not devoid of suppleness and grace, the effendi and myself gave the preference to the better moulded and more elegant figures, as well as to the more delicate features, of the Hassanyeh. The dance and merriment was participated in both by the few Arab girls and by the half-caste and black negro slave girls, no difference during their amusements apparently existing between them ; and perhaps the prettiest girls were the half-caste slaves. This, however, is not the rule in large towns on public occasions, where the slave girls are the only dancers.

CHAPTER XV.

GAZELLE-HUNTING — THE ASKANEET AND ITS THORNS — AMATEUR TAILORING — WELLS OF KORDOFAN — RAISING THE WATER — WATERING THE FLOCKS — SUNSET SCENE — TRAVELLERS IN KORDOFAN — AN OSTRICH-HUNT — DEATH OF THE OSTRICH — OSTRICH BEEF — CHARACTER OF THE COUNTRY — STALKING THE ERIAL — AN AMBUSH — THE ANTELOPES IN SIGHT — DEATH OF THE BUCK.

THE men being anxious to rest their camels, we remained the day following at Hashaaba. Taking a lad from the village as guide, whom we mounted behind Almas on his dromedary, whilst I rode my usual animal, I started early in the morning in search of gazelles, which, if reports were true, abounded in the neighbourhood.

Passing through the corn-fields in the vicinity of the uncleared ground, a herd of seven or eight of these animals appeared. I approached cautiously; and, allowing the guide to lead my dromedary, I slipped quietly from the saddle, and commenced stalking, describing a large circle round the game, now aware of my approach. I got within from eighty to one hundred yards, when, selecting the finest male, a shoulder-shot brought him down. In the course of an hour or

two four gazelles had fallen; and more would have been victims, but that intense pain at last obliged me to pay some attention to the wretched state I was in, and to which the excitement of the chase had rendered me before insensible. The dress I wore on this occasion was my travelling one—the Turkish costume, with its wide sherwâl. The material, a coarse cotton cloth, manufactured at Dongola, was of a texture so strong, that it dragged with it all impediments in the shape of thorns, so that in a short time my clothes were thickly studded with thousands of these flesh scarifiers. These thorns, called askaneet, surround the husk of a peculiar kind of grass exclusively found in this province. Fortunately my legs were defended to above the knee by soft white leather boots, but my nether garment bristled with angry thorns: to sit or stand I found alike impossible; and, assuming an attitude indescribable, I called Almas to my aid. When he saw me, he laughed outright, as I stood with legs wide apart, motionless as a scarecrow—to which, by the by, I presented no bad comparison—as locomotion had become entirely out of the question. After a short consultation, it was agreed that I should be at once divested of the painful dress. This most necessary object was effected, but not without severely punctured fingers. The Arab boy suspended upon the point of his lance my hedgehog-like garment, and preceded us to the village, after the manner of a standard-bearer. The naughty boys of the place—and there are in all countries gamins ready to turn into ridicule road-

side misfortunes—hailed our advent with shouts of derision; and I was literally compelled to purchase their silence and departure by a promise of the carcass of a gazelle, reserving the skin for our host, wherewith to make a gourab or bag.

The occupation of picking the thorny askaneet out of my garment, which covered several square yards when spread on the ground, proved no slight undertaking. For money they would have hesitated to undertake the job, as it would appear like hiring themselves, which they never do; but for meat none had any scruples in serving me.

Having obtained a piece of "damoor," I set to work to cut out something like a European pair of breeches, which, by occupying considerably less space than the sherwâl, would collect an infinitely smaller quantity of thorns upon all future shooting excursions. The greatest difficulty was the buttons, which, my entire clothing being Turkish, I did not possess; but with a penknife and an awl I managed to manufacture rather crude imitations out of a dressed bullock's-hide.

The camel-men, furnished with a feast from the gazelles, were in the best spirits, and I dined off the same fare myself: the meat, though well flavoured, was tough. The Sheikh cut the most fleshy parts of one of the carcasses which I gave him into stripes; and these, after being hung on a line in the sun to dry, were, when pounded to a powder, to form the basis of a sauce for assida (the maize or millet por-

ridge). While the meat was thus exposed, it attracted several vultures and eagles, some of which I shot, and obtained good specimens for my collection. The report of the gun attracted a crowd of villagers, who looked on with wonder at my shooting the birds in the air, and hailed each falling victim with shouts of delight. Themselves armed only with the lance and knife, it is not surprising that they should be struck with the effect of firearms, which are only used by the military, and but very rarely for sporting purposes by their officers, the stoical Turks.

At mid-day the cattle, and the herds of goats and sheep, not nearly so numerous as those owned by the Hassanyeh, were driven to be watered. The well, containing good water, and fully a hundred and twenty feet deep, and of a cylindrical form, was sunk entirely through sand. From the bottom to a little above the water-level it was supported by long roots of the mimosa, of about an inch in thickness, and from twenty to thirty feet in length, which were wound round its sides, and formed a complete casing. A similar lining was continued to the surface in one piece; this was formed of straw, about an inch and a half thick, bound tightly together by slips of bark, at which, during its fabrication, the whole community were employed—some providing the materials, whilst others completed the rope-like casing. The only man who received any remuneration was he who dug the well and secured it, to which every family contributed. At the surface the well was covered

with timber, and matting placed over it; a covering of earth followed, leaving a small aperture in the centre. These wells last about three years; and then, in lieu of repairing them, the people dig new ones.

The bucket, or "delloo," as it is called, was made of a tanned sheep-skin, in the shape of a bag, the mouth of which was kept open by a hoop: it held about a gallon of water. A long twisted cord, made of the fibres of the leaf of the bifurcated palm, was attached to the bucket; two persons alternately pulled at it, standing nearly face to face at the mouth of the well —the one seizing it with both hands, throwing back his person, and elevating both arms to their fullest extent over the shoulder nearest his companion; while the other, stooping, and seizing it at the well's *embouchure*, relieving the first, performed the same operation; and thus, sometimes singing, at others uttering a sharp sound resembling a whistle, their quick movements soon brought the laden vessel to the surface.

Discharging the water into a wooden trough, the bearer called by name a particular beast, which, breaking out of the guarded herd, remained at the reservoir until satiated by some half-dozen skinfuls of water; it then quietly retired to form one of a separate group, and another being called, took its place at the trough. Only watered every alternate day, they are never hurried, but allowed to drink as much as they can. Each herd takes its turn at a fixed hour; and if the cattle of a community are numerous, or there is a

deficiency in the number of wells, the watering is proceeded with at night as well as by day, in perfect regularity, without any misunderstanding for precedence. Preference at the wells is only and invariably shown to the wants of any members of a village for their own individual use, or to the requirements of travellers—for beast as well as man.

The rays of the declining sun having become less fierce and more bearable—the thermometer showing 100° at 2 P.M. in the shade of the rakuba—in the same style as the exit in the morning, the lad conducted me, in a different direction, through the cornfields towards the bush. We had scarcely entered it when I discovered a herd of gazelles, so numerous that they looked more like fallow-deer in a park than game in the bush.

The undulations of the country, its attractive, not over-thick underwood, with here and there an open space, formed a pretty and interesting scene, the conspicuous and lovely ornaments of which were the green foliage of an occasional creeper entirely enveloping a noble tree with its thick and intricate web.

The gazelles, on catching sight of me, did not appear frightened, but quietly retreated into thicker cover; following them at a distance, not to excite their alarm, they led me from thicket to glen and cover to cover. Ere long, a rustle in the bush to our right attracting my attention, I perceived a single buck in full retreat, bounding over the high herbage, until, suddenly halting upon a slight elevation, he

turned round to have a full view of us. Abandoning the herd I had been in pursuit of, I commenced moving round him; and when I had got over half the distance that separated him from me, I brought him down.

Single gazelles, as in the above instance, I have ever found much easier of approach than when in herds.

After the operation of severing his throat—indispensable in this country, to conciliate the superstitions and customs of Mohammedan followers—separating the skin between the muscle and bone above the hock-joints of the hind-legs, and passing the fore-legs, disjointed at the knees, and attached only by the skin, through the apertures, he was slung to the saddle of my servant's dromedary; and, proceeding noiselessly through the bush, it was not longbefore I supplied a counterpoise to his weight.

The sun had set, tinging with purple the edges of a few lofty spotless white clouds; and the eye, no longer constrained by its piercing rays, was able to wander in full liberty over the expansive scenery; the dark-brown tops of the leafless branches forming no bad contrast to the uniform pale straw-colour of the thick herbage that everywhere covered the sand from view. It was a lovely evening, like that of the day before, and to be followed on the morrow by its equal, so little does the climate vary during the summer months.

I could cite some who have cursorily visited and written on this province and the Soudan, who, making

no further provision for their comforts than a supply of cash, have suffered privations and self-caused misery to an extent scarcely credible, attributing their vexations to the climate, and to the burning inhospitable deserts through which they passed—not a tithe of which, during years of wanderings, have I ever been able to discover. Whilst reading their descriptions of sufferings, it has often struck me that if a native of Kordofan were to undertake a journey through England, neglecting to provide himself with the common necessaries there—which, much to his surprise, he would find to consist of a store of sovereigns—he might write a book, wherein the many privations he had suffered would also be a conspicuous and very amusing part of it.

The style of bush through which I was now making my way, although leafless, was devoid neither of interest nor beauty. In addition to an occasional golden nodule of gum, a profuse display of long sharp-pointed thorns formed conspicuous and even pretty objects. Steel-grey in colour, verging on black towards the point, and tipped with white, they stood forth in pleasing contrast to the reddish-brown colour of the branches which bore them. Unaccustomed to bush of this kind, it required long practice to respect each bristling twig sufficiently to give it a wide berth.

The thicket we now approached being too close for riding through, I dismounted; and, creeping under the branches, I became entangled in their apparently

insignificant shoots. At this moment the Arab boy's low whistle apprised me that something was in view; and, losing patience, I frantically attempted to force a passage, only impaling myself the more on the thorns, amidst which I became powerless; and it was only with the boy's assistance that I could extricate myself.

He quietly informed me that two fine ostriches were near us. Free at last from my imprisonment, he led me to the verge of a large plain, beautifully studded with rich groups of mimosa, occasionally a large isolated tamarind-tree, and the more majestic and conspicuous giant baobab. The herbage presented an unbroken sea of prickly askaneet, about two feet high, over which the stately birds, with heads high in the air and stilt-like legs, stalked proudly. They seemed aware we were following them, but without evident alarm—only breaking into a gentle trot. Still keeping them in view, I sought Almas, who was taking charge of the cattle, and quickly mounted my dromedary.

Proceeding at a brisk amble, following their large unmistakable impressions in the sand, we found they had halted once or twice, and again set off at a run, although not at the top of their speed; and at last, after another stoppage, changing the direction in which they had gone, their clear tracks showed they felt no longer disturbed, and that they had reduced their pace to a walk. We now soon caught sight of them, and, leaving their tracks to the right, followed

them without appearing to do so, forcing them to perform almost a circle, but still without being able to approach within range. A succession of dodges, performed sometimes by the birds to evade us, at others by ourselves to approach them, proved ineffectual, and I feared, the sun's having gone down, that the light would fail us; therefore, alighting from my dromedary, and mounting the boy in my stead, I placed myself in ambush, desiring both boys, without frightening the birds, to make a detour, and, heading them, to drive them in the direction of my hiding-place, behind a thick tullach-bush.

The manœuvre succeeded admirably, and with just light enough to catch the sight over the muzzle of my rifle and make sure of my shot, both birds, driven before the boys at a slight trot with gently expanded wings, ready for instantaneous flight, passed me unsuspectingly at a distance of scarcely one hundred yards. Firing at the wing of the foremost, he bounded forward, and, followed by his companion, they ran off at their utmost speed at a wonderful pace.

Certain of having struck him—but whether mortally or not remained to be proved—I reloaded my rifle, and, the boys arriving, we followed the tracks. There was no blood on the ground to indicate a wounded bird; but, after having walked about three hundred yards, we were overjoyed at seeing one of them (that which I had fired at) stagger like a drunken man to prevent himself from falling.

The Arab, with his cry of joy, "Loo, loo, loo, loo," in

a high note, went through a variety of movements with his lance and legs that baffle description, and which I was unable to put a stop to until all chances were lost of bagging the companion bird, which had now parted company, and left her companion to his fate. A last effort at escape proved a run of only a short distance in a zigzag; and stopping, after a few more ineffectual attempts to remain on his legs, he sat for an instant on his haunches, and then fell to rise no more. His fluttering wings and struggles with his powerful limbs kept the Arab at a distance; but at last, as the bird's head drooped, he sprang in, and crying out, "Illa ella Allah Mohammed, ressoul Allah" (There is but one God, and Mohammed is his prophet), severed its throat.

My prize was a grey bird, with a bunch of black feathers in each wing and tail, underneath the former of which were a very few short but pretty white feathers: he was a young male. We secured him on the saddle, at each side of which hung a gazelle; and, not a little proud of my afternoon's sport, we returned, when nearly dark, to the village, where we were received with smiling faces and endless welcomes by the effendi, sheikh, camel-men, and a host of inquisitive natives. The meat of the ostrich, when cut up, looked like beef; and when dressed, was not only eatable, but of good flavour.

Early the following morning, before the sun had risen, numerous villagers were attracted around us

by the cries of our camels during the process of loading, to bid us farewell. According to custom, when mounted, our host preceded us on his donkey to show us out of the village on to the beaten track; and, after accompanying us for some distance, took his leave. Such is the invariable practice in Kordofan.

After passing through the corn-fields we again entered the mimosa bush, and a broad and well-trodden sandy path conducted us to Il Dôm, the next village and halting-place. On either side, as the bush became occasionally open, and on the large glades or plains over which we crossed, the prickly askaneet covered the ground. The whole country was fine sand, both trees and herbage seeming to flourish, and was unbroken by the sterile gravelly beds which exist in large tracts on the Nile between Khartoum and the desert of Aboo Hamed.

In the bush, Ali, my collector and preparer, a pretty fair shot, procured several specimens of red-tailed members of the finch tribe. I had also seen several gazelles, but at too great a distance from the path to induce me to stalk them. However, a herd of white-bodied and red-necked antelopes, the "Erial," in tolerably open bush to my right, offered too great an inducement to my sporting propensities to allow me to pass them without an attempt to cultivate a more intimate acquaintance. As we were not far from the village, Ibrahim Effendi and his servants

agreed to precede me and prepare quarters, whilst the guide and Almas were to accompany me in my attempt to stalk the antelopes.

Filling my water-vessels from the effendi's store, we parted, the guide leading through the bush. In order not to be led farther than convenient out of our road, we endeavoured to outmanœuvre our game by trying to place them between us and the paths leading to our destination, and, by forcing them in that direction, to obtain a shot. This appeared the easier as the herd did not evince great symptoms of alarm, many of them stooping to graze as they quietly kept moving on before us.

Some wary old males kept continually between us and the herd, driving all before them for a quarter of a mile or so: they would then stop and look round, whilst the females and their young grazed confidently under their surveillance. We followed them quietly, walking our cattle as soon as we reached near the apparently prescribed distance: there, however, they again broke away, until at last, wary of our company, they fairly cantered out into the vast plain covered with open bush, at right angles from the direction of our route.

It was now 9 P.M.; and, the heat becoming considerable, Ahmed, our guide—although, like most Arabs, accustomed to a wandering life and fond of sport—advised our abandoning the game. We halted for an instant until the herd was fairly out of sight; and, taking up the tracks, followed them at a trot. I told

Almas to keep a good look-out, and, on seeing the antelopes, to strike off from them, and we would try one more chance on a different plan. After riding about a quarter of an hour, the herd having continued at a great pace in the same direction, their tracks signified to us that they had halted, and, at a trot, had struck off at an angle from due west to south-west. Following them up, we found that another halt had taken place; and, apparently satisfied that they were no longer pursued, they had continued at a walk.

Ahmed now beckoned to me to stop; and I then explained to him that, on seeing the antelopes, I would place myself in ambush, while he and Almas should endeavour to drive them towards me. His black eyes glistened consent; and he led the way, carefully avoiding contact with the branches of the trees, the noise of which would have alarmed the wary game; suddenly striking off to the right was a sufficient signal that he had sighted the antelopes. He led on to the highest tree in the neighbourhood, a lofty baobab or tabaldi, to serve him as a landmark; and being fortunately to leeward of the herd, which he had seen quietly grazing, taking with them my dromedary, Almas and himself proceeded to perform a circuit, and to attempt to drive the herd towards me. I selected a group of some short bushy mimosa for my ambush, in the middle of which I ensconced myself; and with my knife, after several sharp pricks from their thorny branches, succeeded in cutting out three clever loop-

CHAPTER XVI.

ARRIVAL AT IL DÔM—INDUSTRY OF THE KORDOFANESE—IMPULSES TO EXERTION—PECULATIONS OF GOVERNMENT OFFICIALS—GOVERNMENT OPPRESSION—MOONLIGHT IN KORDOFAN—CULTIVATION AND IMPLEMENTS—TREATMENT OF SLAVES—GUM, AND ITS COLLECTION—HELLET WALLAD ZAKY—WALLAD ZAKY—KORDOFANESE ARISTOCRATIC COSTUME—HIS HOUSEHOLD AND SLAVES—HOSPITALITY IN KORDOFAN—AFTERNOON OCCUPATIONS—OASIS OF BARA—RECEPTION BY THE PACHA—A DINNER INVITATION—MUSTAPHA PACHA.

It was past mid-day, and under a broiling sun, when, in the midst of thick bush, amongst which were some fine old acacias, we entered a small village, comprising one of several groups of huts distributed at short distances from each other, which together formed the settlement of Il Dôm. Before the hut and rakuba of the village chief, to which the guide conducted me, I found my companion effendi reclining on a couch under the shade of a magnificent haraza in full leaf; in the vicinity were several picturesque Dôm or Theban palms, which gave the name to the group of villages. When nearly every other tree is leafless during the summer season, the haraza is in full and luxuriant foliage; and this being very thick, it affords an invaluable shade.

The group of three or four small villages compris-

ing the settlement of Il Dôm is situated on a slight eminence covered with a wood, the principal trees of which are mimosas, some of which were fine old specimens. The underwood having been cleared, the settlements, consisting of from forty to fifty huts each, were, for protection from the sun, judiciously placed under the highest trees.

To a stranger, and to me at the time, it appeared that sitting and conversing in the shade during the whole day was the entire occupation of the senior, and play that of the junior male population. But from a long residence of several years amongst them at a subsequent period, an intimate acquaintance with the habits of the Kordofanese has enabled me to judge more favourably of them, and to convince me that they are more industrious than at the time of my first visit they appeared. The natives of the villages of the province are confined for the most part to agriculture for their support, which only affords employment during three months of the year; and their principal occupation during the greater part of the year is the care of a few goats and cattle, which nearly all possess.

At Il Dôm and the line of villages between it and Il Obeid, the capital, several families are owners of a camel, or even three or four of these useful animals; and by hiring these, the husband or son obtains employment in carrying loads of gum and different kinds of merchandise to and from Khartoum and the capital of the province, the proceeds of which, by a

married man, are generally laid out in cattle and slaves. The possessors of these are looked upon as the aristocracy of the country; and the greater the number of either he possesses, the higher is the man's standing, both in a social point of view among his neighbours, and in the estimation of the government. These are the men, the most wealthy in slaves and cattle, who rise to the dignity of sheikhs, or chiefs of villages and districts. At the same time, as far as money is concerned, they are literally penniless; money, except in very rare instances, being only hoarded for the mere necessities of their trifling wants and the exigencies of the tax-collector.

Single men are stimulated to aspire to the possession of a camel, wherewith to obtain sufficient money to marry; after which the desire to obtain a slave-girl to wait upon his wife, and a cow or two and a few goats, induces the young husband to continue his exertions. The next desirable object is a slave to assist him in the cultivation of his land; and after having acquired two or three slaves, and a dozen or two of cattle, the Kordofanee considers himself established; and, relaxing his personal exertions for his support, his duties are generally reduced to the more genial occupations of superintending his slaves, making them do all his work in the field, and tending the cattle, whilst he spends his days in indolence with his neighbours, smoking and lounging on an angerib in the shade of some favourite tree. Upon these occasions conversation is the invariable pastime. Politics are

only known to them as far as they immediately concern themselves: of the state of the world beyond their own province they know nothing, and are devoid of curiosity upon the subject. The qualities of their Egyptian governor and sub-governors, called kashefs, for the most part Turks, and their occasional removals, with all the consequences thereof, form the general themes of conversation.

An agricultural and pastoral people, their pursuits naturally furnish them with a fund of matter to discourse upon. The greatest grievance to which the Kordofanese, like all other subjects of the Egyptian government, are more or less exposed, is the gross impositions and thefts committed upon them by every person connected with the government.

From the governor and his wakeel, or *chargé-d'affaires*, down to the servant of the meanest official, by the whole string of employés, including the military officers, whose services are frequently employed in levying the taxes, a system of extortion and pillage is so systematically carried on against the tax-paying community, that the sum paid by the people is more than double the amount of the net income, as shown in the government books.

So completely has this pernicious system taken root, that as long as honour is maintained among thieves, the poor cultivator has not the slightest chance of obtaining redress; and it is only when the lion's share has been appropriated by a subordinate that a complaint meets with attention. After having made good

his case, the only satisfaction a complainant derives who has been mulcted out of a sum of money, a horse, or sundry head of cattle, is the knowledge that his property has been transferred from the culprit to the government, who, by way of affording him the full benefit of its protection, kindly takes charge of it for him; it being contrary to the rule of the government ever to return any property so acquired to the rightful owner.

Grievances of this nature are almost of daily occurrence. When mulcted by the governor of the province during the time he is in office, which is of no fixed duration, the sufferers have no chance of redress; but on his removal, by scores, and sometimes even by hundreds, the pilfered of all grades—pastorals, agriculturists, government employés, and officers in the army, who have been obliged to pay sums for promotion or common justice—prepare petitions, in which they embody their grievances, for presentation to the new governor. The deposed official is then detained, and a series of suits at law, in which each petitioner supports his own case, and which are sent to the Ministry of the Interior at Cairo for decision, are commenced.

In the discussion of subjects of such material interest to them, of which the foregoing is a brief sketch, the elder villagers spend their days, separating at noon for dinner and a siesta, reassembling at an early hour in the afternoon, until sunset, when the cattle, driven in from pasturage by a slave or son, require their attendance. The short twilight is barely suffi-

cient to afford them light enough to milk their cattle and eat their suppers outside the huts, when men, women, and children form separate groups, and by the blaze of wood-fires chat away a couple of hours until bed-time. As old and young are up before the sun, they retire at an early hour, about nine, except on moonlight nights, when conviviality and dancing are universally kept up until after midnight.

In this hot climate the delight of the nights when the moon is at or near the full is beyond expression; and literally night is turned into day. While it is the time for amusement and gaiety, the bright moonlight is also the traveller's glory. By its light and the freshness of the atmosphere both man and beast pursue their journey without weariness until it sets, or the brighter light of dawning day gives the signal for repose.

We were now in the heart of Kordofan: the extensive corn-fields which surrounded each village to the right and left of our route were plainly indicative that agriculture was the principal occupation of their populations. The mimosa and heglig were the prevailing trees, the former of which formed occasional groups along our line of route. Through the extensive cultivated ground, the path was fenced on either side with dry bushes thrown carelessly together in a continuous line, which, bristling with thorns, effectually prevented trespassing. No hedges divided the fields, most of which were well cleared of bush, an occasional fine old tree only having been left standing to provide shade during the intervals of labour.

The more recently cleared ground was studded with the trunks of trees, the branches of which only had been cut off, and, with the underwood, had either been burned or used for fencing on the roadside. These trunks are allowed to stand until they wither and decay, when, easily removed, they furnish the materials for the evening's fires in the open air.

Now that the crops of millet had been gathered, and the cattle had fed on the leaves, the bare stalks only were standing, and the ground, cleared during the growth of the crops of every blade of grass and weed, was barren sand, in which it seemed a miracle that anything could grow. The sandy nature of the soil is peculiarly adapted for the growth of duchn, or millet, the staple food of the Kordofanese, and preferred to dourra, or maize, which will only flourish in a few low localities, where the soil is more argillaceous and richer than that of the plains and heights.

A man and his wife, assisted by a slave, will cultivate perhaps fifty acres of land, which becomes theirs for the clearing, and to which, unless abandoned for a period of five successive years, no one can lay claim. These fields require nothing like the labour and attention bestowed on our corn-fields. Neither plough nor harrow is used, nor any other civilised instrument of husbandry. A long-handled hoe, called a hashasha, as used by the Hassanyeh, is all that is necessary wherewith to cleanse the ground of grass and weeds, and dig a hole for the seed. To make up for the deficiency of labour amongst the free popu-

lation, those who can afford it resort to slavery: and it is for domestic, but more particularly for agricultural purposes that it is required. The majority of the population are therefore slave-owners; few families possessing less than two or three, while many own from fifty to a hundred slaves.

The prices of slaves in Kordofan, bordering as it does on negro populations, is so very low that few are without the means of acquiring them. A lad of fifteen or twenty years may be purchased for from £5 to £8, and a girl of the same age from £8 to £12; children from six to ten years of age, according to their sex and beauty, vary from £4 to £12. These are about the value of slaves when first introduced by the slave-merchants from their native hills; but domestic slaves, when resold, fetch from half as much again to double the sums stated. A great number of slaves are reared in the families of the Kordofanese, by whom they are looked upon in nearly the same light as members, and very rarely are they sold, and then only in cases of great emergency.

Occasionally mimosa bush intervened between the cleared ground along our route, in which the children of the villages, with tiny baskets on their arms, were collecting gum, which they knocked off the branches of the trees with a long stick. These gum-bearing trees are of a different description from the *Mimosa Nilotica*, their shape and leaves being different, as is also the colour of the bark, which in the former is a shade or two redder. The *Mimosa*

Nilotica of Sennaar produces an inferior red gum, whereas that of Kordofan is of a light straw-colour, of the finest description, and is called gum-arabic. It exudes through fissures in the bark of the stem and branches in the same manner as gum does from cherry-trees in Europe, but in larger quantities. During the season, the children and the poor gather it, each person being able to collect about 2 lb. a-day, for which the retail-dealers give one Egyptian piastre, or 2½d. Many families collect sufficient gum, not only to pay their tax to the government, but to furnish them with many necessaries and comforts; and as the collection of it takes place after the grain crops have been saved, it affords a succession of lucrative employment to them.

A pleasant ride of three hours' duration, through cleared ground and occasional bush, terminated with our arrival at Omzarzoor, where the kaimakam, a government inspector, received us. Kerata, the name of this man, a native of Egypt, corporal in the 1st Regiment of Infantry, quartered at Il Obeid, and now employed on civil service as inspector of a small district, drove a thriving trade in iron, the ore of which exists in the neighbourhood of the village. He would not allow us to provide dinner; but, killing one of his own sheep, he had it prepared by his family, which he told us consisted of an Egyptian wife, a "seryeh," or concubine, a black slave girl, two female domestic slaves, and a boy, who officiated as groom to his donkey and general out-of-door servant.

All around the village, which contained a population of three hundred, located in huts, the land was cleared for cultivation; and, passing over it the following morning, we perceived that it was connected with the fields of the villages of Tendar, some miles southwards. Two villages of that name, and several others in their neighbourhood, are for the most part inhabited by smiths, who gain a good livelihood by smelting iron ores, and manufacturing the produce into hashashas, the value of which is from one to two piastres each, according to their size.

We did not halt, but pushed on to Hellet Wallad Zâky—literally, the village of Zâky's sons—one of whom, Ahmed, a fine, tall, stout, hearty man, occupied about a dozen huts, in three enclosures, which formed part of a large space fenced in with a thick thorny hedge at the northern extremity of the village, the site of which was equal to one-fourth the extent of it. On our arrival at a large gap in the fence, which formed the principal entrance to his house, we were met by the worthy host, in whose smiling dark face beamed a welcome. Leading the way to a large rakuba, we were met by a good-looking olive-complexioned young man, a young Zâky, and three coal-black slave lads, who assisted us to dismount, and, taking charge of our cattle, conducted them to a distant corner of the enclosure, at the same time that they pointed out a hut for our servants.

The usual salaams having terminated between our host, Ibrahim Effendi, and myself — which, accord-

ing to etiquette, is a tedious and unmeaning piece of formality—and having seen us located on our angeribs, he had scarcely left us when he again returned, attended by two slave girls, one of whom placed a burma (a large earthen pitcher) of merissa on the ground before us, whilst her companion, to the great delight of the effendi, furnished us with marara in a wooden bowl.

We now learned that Mustapha Pacha, the governor of the province, apprised by letter from the Governor-General at Khartoum of our departure from that place for Kordofan, had arrived at Bara to meet me; and having desired Ahmed Wallad Zâky (Ahmed Zâky's son) to inform him of our arrival, one of his slaves, mounted on a dromedary, was ordered to convey the message. Wallad Zâky, as Ahmed was generally called, sat with the effendi and myself, occasionally helping us to merissa out of a cup, containing about a tumblerful, made out of one half of a round gourd, the outside neatly carved.

He then informed us how well the present and former governors behaved to him, in relieving him of the payment of taxes on consideration of his keeping open house for every traveller who passed through his village, of which, as it was on the high-road from Il Obeid to Khartoum, there were a great number.

He was a man of about fifty years of age, with a jovial beaming face and short grizzly beard. He told me that he had three wives; and said, with a wink,

that in the course of a week he was going to be married to a pretty girl of fifteen. His head, according to the custom of the country, was shaved, and upon it he wore a small white calico skull-cap, called a "tagyeh," the usual head-dress of the peasantry, the red fez being only worn by the higher employés of the government and the soldiers. His body was entirely enveloped in a loose white cotton shirt, which, fitting tight at the neck, reached to the ankles. The sleeves were exceedingly wide, and hung down a foot beyond the tips of his fingers; the arm-holes extended from the shoulders to the hips, cut straight. The sleeves were of the same width at both extremities, which could not have been less than a yard.

It is considered good breeding not to show the hands; but when at home, and ceremony is not observed, the wide sleeves are generally turned back over the shoulders, exposing thus not only the hands, but the bare arms to view. Fastened round the waist, he wore a wide garment fitting closely round the ankles; and his feet were ensconced in sandals of tanned bullock's-hide of native manufacture. This, the usual attire of the well-to-do Kordofanese, on special occasions receives the addition of a light or dark blue shirt, according to the taste of the individual, of the same style and dimensions as the one already described, over which it is worn. Fast young men, of whom samples are by no means rare even in the far interior of Africa, wear three of these flowing

robes—the one nearest the body being white, the second light-blue, and the third dark-blue; the material calico.

Our host's establishment was the largest that had hitherto come under my notice. His children numbered twelve, and a great many had died during infancy. Of slaves, male and female, he possessed, as he expressed himself, about twenty, exclusive of their children, the number of whom he did not recollect. Our host, like most of the natives of the Soudan, was shy in informing a stranger, more particularly any one connected with the government, of the real amount of his property, lest advantage might be taken of it to increase the amount of taxes, which, generally speaking, the governors are not slow to do.

His slaves cultivated a large tract of land, probably some two or three hundred acres, of which he stood in need, considering that a great amount of grain was necessary to supply the wants of his numerous guests. These, if not always attended by servants, possessed cattle, which, although in the daytime they were driven out to pasture, at night required to be fed.

The grain was stored in the fields; and his cattle, of which he possessed extensive herds, with the exception of the milch cows, were studiously kept out of sight, and penned near some of his fields at a considerable distance from his house. All that any one—with the exception of his neighbours, whose secrecy could be depended on—saw of our worthy host's sheep, was the one brought in to be slaughtered for a more

than ordinary guest; and from the frequency of the occurrence, the inference was that his flock must be a large one.

A pretty tolerable libation of merissa, and more attention paid to him than he said he was accustomed to from Turks of my rank, made our host confidential; for, notwithstanding frequent assertions to the contrary, in consequence of my having a Turk attached to me, and being at the time in the service of the Egyptian government, I was always called a Turk. He said that he was seldom without visitors; and it was no unfrequent occurrence for him to provide a night's accommodation for a couple of dozen travellers and their cattle; and it was as much as half-a-dozen sturdy slave girls could do to grind sufficient grain for their suppers, whilst his whole household, himself included, were engaged in supplying their various wants. It must be remembered that separate sleeping-apartments are, in this genial climate, never thought of, it being merely incumbent upon the host to furnish each guest with an angerib, upon which the traveller's rug and inseparable cushions form his bedding—all sleeping in the open air. When it is considered that Wallad Zâky receives no remuneration for his hospitality, except the remission of his tax to the Egyptian government—which, were he to pay it, would be trifling compared to the amount he distributes in the shape of provender to his guests—too much praise cannot be bestowed upon him; and, to do justice to the Kordofanese, Wallad Zâky, whom I have singled

out, is but a fair representative of them, as in no instance have I ever experienced a deficiency of that generous hospitality, which it is a source of great pleasure to acknowledge and make more generally known through the medium of these pages.

The high-road, along which we had travelled from Khartoum, branches off in a westerly direction to Bara, Ashaf, and a number of villages in the western part of the province; whilst that leading to the capital leads southwards through Khursi, a small village inhabited by Sheikh Hussein, the Sheikh il Mesheikh, or chief of chiefs of the entire province, and several opulent merchants, whose mercantile pursuits are carried on at Il Obeid, but whose wives and slaves live at Khursi, in which neighbourhood they are extensive cultivators. The distance from Hellet Wallad Zâky to Khursi is eight miles, and thence to Il Obeid about twenty.

Ibrahim Effendi—as jovial a companion as ever it fell to the lot of man to travel with—disdained the idea of quitting our comfortable quarters that afternoon to intrude upon the Pacha during his leisure-hours in the evening: so that, killing the time with sundry games of backgammon—of which the Turks are passionately fond—in the afternoon, and applauding the dancers in the evening, we pleasantly wound up the day.

On the road to Bara, at sunrise, we soon found ourselves beyond the fields, in a wood of mimosa, in which were numerous heglig and neback—the latter partak-

ing more of the character of a shrub or thick bush than a tree. An open plain, with isolated neback-bushes, followed; and again entering on cultivated land, and passing through two small hamlets, thick bush was passed in the distance on the left.

Beyond the cultivated plain, proceeding up a gentle slope, we arrived at Siddra, the residence and offices of Hussein Kashef, the governor of the district, familiarly called Aboo Abdallah (the father of Abdallah, his eldest son, then a boy six years of age). The Kashef, one of his soldiers told us, was with the Pacha at Bara, of which, at about a mile's distance, we now caught sight. The tall and graceful date-palms, singly and in groups—the first we had seen in the province—beautified the village. Descending a sandy height, the oasis of Bara, containing numerous gardens and lovely groves of the date and Theban palm, amongst which were the straw huts and crude mud-houses of the inhabitants, presented an object so entirely different to the surrounding sandy heights, that it really was a charming spectacle.

On entering the village at the slope of the hill we had been descending, the sand gave way to rich dark argillaceous soil, which was divided by dry hedgerows into gardens, wherein wheat, tobacco, and some few vegetables, of which the onion was by far the most predominant, were cultivated.

The number of soldiers and peasantry passing to and fro sufficiently indicated the whereabouts of the Pacha; and, entering a thick grove of superb

date-trees, whose plume-like branches, moved by the morning breeze, from their proud heights seemed to bid us welcome, a number of mounted bashis making way, we were in front of the governor's tent. Most cordial was the reception given to us by the Pacha, with whom we partook of the usual compliments of sherbet, coffee, and tobacco; and, upon the understanding that we were to partake of dinner and supper with him, we retired to take possession of the huts assigned to us. We were located in adjoining huts, each with a spacious rakuba in front of it—a space of about fifty yards intervening between the effendi's domicile and my own — and on the outskirts of the oasis, five minutes' walk from the Pacha's tent.

On a slightly-elevated sandy eminence we had a good view of a great part of the oasis from the entrances of our reed tenements. The only article of furniture with which we were supplied was angeribs. To increase our comfort as much as possible, the ground inside and in front of each rakuba had just been watered, the evaporation of which rendered the refreshing shade luxurious.

Ibrahim Effendi, although supplied with separate accommodation, was my constant companion; and with him I perfected myself in Arabic, and received much interesting and valuable information relative to the habits and manners of both Arabs and Turks. Under his tuition, I became quite *au fait* in the numerous formalities and etiquette of Eastern society,

which, for one to be considered a gentleman, must be punctiliously observed.

The owner of the huts we occupied, which he vacated for our accommodation, was a native of Dongola, named Mackaui, a shrewd well-informed man of fifty years of age, who, when a boy, with his father and family, had emigrated to Kordofan, and was present at the conquest of the province by the Defterdar. Mackaui possessed a few slaves; and, like most of the occupiers of the rich oasis, supported himself by the produce of his garden, which, from a well of twelve feet in depth, his slaves, by means of a lever, irrigated during the winter and summer months. In the rainy season the garden, not more than an acre in extent, was abandoned, and, with his slaves and every member of his family capable of labour, he cultivated, on a sandy slope in the neighbourhood of his village, sufficient duchn, or millet, for their consumption.

Noon and the Pacha's dinner-hour had arrived, and, taking temporary leave of my intelligent informant, the effendi and myself went forth under a broiling sun to partake of the proffered hospitality. The Pacha was alone and waiting our arrival, on which, although blessed with sharp appetites after our morning's ride, we were doomed to the never-failing introductory coffee and pipes prior to sitting down to dinner.

Turks of the higher classes are all fond of good living; and, true to his type, our distinguished host gave us a sumptuous meal, consisting of upwards of

twenty removes of made dishes and sweets. A good, kind-hearted man, Mustapha Pacha soon made us feel at home; and, after dinner, alluding to my mission, he said that he had sent for the sheikhs and principal persons connected with the iron districts and the manufacture of the metal, whose services would be at my disposal.

By way of rejoinder, I placed the Viceroy's firman in his hands, which he kissed and placed on his head prior to reading; and as soon as he had mastered its brief and positive contents, he complimented it by saying that, during my sojourn, he wished me to consider him the most devoted of servants. Thus winding up our interview with a suitable acknowledgment, commenced a friendship which, without a check, although Mustapha Pacha has long ceased to be governor of Kordofan, continues to the present day.

CHAPTER XVII.

KORDOFAN AND ITS HISTORY—THE ABORIGINES—ARAB IMMIGRANTS —CONQUEST BY SENNAAR—THE SULTAN OF DARFOUR—HIS INVASION OF KORDOFAN — DEFENSIVE PREPARATIONS — DECISIVE BATTLE — CONQUEST OF THE COUNTRY — CHARACTER OF THE KORDOFANESE—PASSION FOR ORNAMENT—INVASION BY MEHEMET ALI—THE DARFOUR CAVALRY—VICTORY OF THE EGYPTIANS—ABANDONMENT OF IL OBEID—RAPACITY OF THE CONQUERORS—FREE NEGRO SETTLEMENT—CRUELTIES OF THE DEFTERDAR—CRUELTIES TO HIS DEPENDENTS — SUFFERINGS OF THE KORDOFANESE—OPPRESSION BY THE CONQUERORS—EMIGRATIONS FROM THE COUNTRY — THE PEOPLE REDUCED TO POVERTY—THE GUM TRADE—PRICES OF PRODUCE.

AFTER an hour's comfortable stretch on my couch, Mackaui, accompanied by the schoolmaster, a grey-headed old fakeer, and the sheikh of the village, took their seats on a mat spread on the ground opposite to my couch, from whom, after regaling them with coffee, I gleaned the following information connected with the history of Kordofan, in which Bara and its inhabitants occupied a conspicuous part.

Like the other provinces of the Soudan now under the sway of Egypt, but which once formed several small kingdoms, it has no printed or written chronicle of its checkered history; and its traditions unfortunately extend over but a limited period.

The province takes its name from a prominent

isolated bleak granite mountain, elevated some couple of hundred feet above the plain to the south-east of Il Obeid, and perhaps ten miles distant from it. The name Kordofan is evidently of Nubian derivation: the meaning of the last syllable, *fan*, is country, but the signification of the two preceding syllables I was unable to learn. The aborigines of Kordofan originally, doubtless, were Nubians, or Nubas, part of a negro race who now, in all their purity of blood, inhabit a mountain district called Djebel Nuba, some fifty or sixty miles south of Kordofan, and who at the present day are hunted by the Arab Bagara tribes, and sold into slavery.

Immigration at an early period is supposed to have taken place by an agricultural mixed Arab and Negro race from beyond the Nile, and to have mixed with the aboriginal population. A subsequent influx of nomade Arabs, called the Hadejât, Joumma, and Bederie, took place, but at what period I could derive no more satisfactory information than that it was long ago. These tribes, accompanied by their flocks and herds of camels, true to their former habits, took possession of the outskirts of the province; and from them a great part of the present nomades descend. Predatory in their habits, they encroached upon the Nubas in the southern part of the province, driving them from the pasturages to the mountains. In possession of horses, they easily drove the Nubas before them, and with equal facility possessed themselves of their herds of cattle.

The great mortality of their camels soon convinced them that the newly-invaded southern part of the province was better adapted to the rearing of horned cattle and horses than camels; and its soil being richer than the sand of central and northern Kordofan, the Hadejât, from whom the various Bagara tribes are said to be descended, upon the extermination of their camels from the effects of climate and difference of pasture, devoted themselves entirely to the rearing of horned cattle and slave-hunting. On the other hand, the nomades of the western and northern deserts are camel-breeders; large herds of these animals are possessed by them, and upon these they entirely depend for support.

Towards the middle of last century the kingdom of Sennaar had been increased by various conquests, until it stretched from the mountains of Fazogl to the White River, although there is every reason to believe that its western territory was but very thinly peopled by a semi-agricultural and pastoral population of Arab and Negro blood. Its king, Adlân, flattered by various successes, and anxious to extend his dominions, having gleaned a knowledge of the tribes inhabiting the Kordofan, who, living independently of each other, acknowledged only their respective chiefs, conceived the idea of subjugating them.

Faithful spies and coadjutors served to increase their feuds into active warfare against each other; and then, under pretence of aiding the weakest party, about the year 1770, under Sheikh Nasseeb, he invaded

the country with two thousand horsemen, who, after subduing the opposing tribes, treated the party he pretended to succour in a similar manner, and they, without a struggle, submitted to his rule. Nasseeb acquitted himself so much to the satisfaction of Adlân, that he named him his Melek, or viceroy; and under his lenient administration the country prospered. Agriculture and commerce received encouragement; and the vanquished tribes felt happy in the enjoyment of the protection of a ruler to whom they might fly for security from each other's aggressions.

Ibir Fadl (Fadl's son), Sultan of Darfour, a powerful chief—whose troops were inured to warfare with the unsettled Arab tribes on his north-west frontier, and the unceasing feuds of his western neighbours, the kings of Wadai and Burnou—saw with jealousy the encroachments of the King of Sennaar beyond the Nile. He had been accustomed to look upon Kordofan as a country inhabited by wandering Arabs, without any form of government or town, from which no danger was to be apprehended; but now that it had become a dependency of Sennaar, the ambition of its king became a source of uneasiness to him, and he determined to rid himself of a neighbour who might be a source of trouble. Whilst Nasseeb, in the peaceful occupation of his new possessions, was encouraging agriculture, and establishing commerce between the Kordofanese and the people of Sennaar—who had made considerable strides in commercial affairs in

connection with Abyssinia and Arabia, by an exchange of their different productions—the Sultan of Darfour was, unsuspected, preparing for war.

His only permanent troops acted as police and body-guard, and consisted of negro horsemen, two hundred strong, all of whom were slaves. They wore a complete suit of armour, and their only weapon was a long straight double-edged sword. In time of war the adult male population was called out, the agriculturists with spear and shield acting as infantry, whilst the nomade Arab tribes occupying the northern and eastern deserts, first-rate horsemen, formed the cavalry. These wild and irregular hordes, appearing under their respective chiefs at the Sultan's call, received no pay; their sole remuneration was the booty which they acquired; and at the termination of each campaign they retired to their deserts and homes. With materials such as these, the Sultan felt that, although he might free Kordofan from its invaders, he could not permanently occupy it, and prevent its reinvasion, possibly on a larger scale than in the first instance; and which, if successful, might terminate in retaliation with an incursion into his own country.

The necessity of a permanent force, therefore, became evident; and to obtain this he levied extraordinary contributions of slaves upon merchants and communities; whilst, instead of ivory, ostrich feathers, and copper, he demanded slaves to be substituted for the annual tribute paid to him from the southern portion of his empire. From Tunis, whither large

caravans of slaves and merchandise proceeded annually, in which the Sultan himself condescended to trade—by which means he obtained luxuries in exchange for the rough produce of his dominions, constituting his tribute—he procured swords, casques, and armour: and, supplying himself with horses from his Bedouin Arab subjects, in the course of five years he saw himself possessed of a body-guard of two thousand picked slaves. The command of these troops he divided amongst members of his household; and to initiate them to the use of arms, he assailed turbulent chiefs in the south-western part of his dominions, and subjugated them.

With this force, augmented by three thousand Bedouin cavalry, he invaded Kordofan. The superior command was invested in one of his eunuchs, who had been his preceptor, and in whom he placed implicit confidence. The Bedouins assembled on the eastern confines of Darfour; and from Il Fasher, the capital, they were joined by the new body-guard. To supply the whole force, numbering five thousand cavalry, each horseman was attended by two camels, laden with grain and water; and what with the supernumerary requirements of the chiefs, and for the accommodation of their slaves, from twelve to fourteen thousand camels are supposed to have accompanied the army.

Three forced marches brought the Darfour army across a dry sandy district, occasionally open, and at other times covered with bush, affording them re-

freshing shade, to Serooj, their first and only watering-place, where three days' halt became necessary to water their cattle and replenish the empty skins. Three more days would bring them into the heart of the province, and it was while at Serooj that the astonished Viceroy heard the first tidings of the danger which threatened him. No time was allowed him to expect immediate aid from the nomade tribes; but, assembling his Sennaar horsemen and as many as he could of the peasantry, each of whom possessed a spear and shield, on the second day after the receipt of the intelligence he sallied forth to meet the enemy. During the first night's halt he received reinforcements of the Kordofanese on camels and on foot, who, happy under the rule of Sennaar, hurried after Melek-il-Hashma, who had succeeded Nasseeb in the government of the province, to prove to him their fidelity by participating in the common struggle.

The following day, Melek-il-Hashma found himself at the head of fifteen hundred cavalry and between two and three thousand foot; and, anxious to meet the foe before his entry into the inhabited part of the province, he marched to its western confines, near Farsha, in Dar Hamr, or the Red Country, so called from the tint of its soil. Encamping, he awaited both reinforcements and his enemy, who came upon him whilst organising his bands.

The attack was led by the Darfour body-guard, the Melek at their head; and so vigorous was their onslaught, that, dashing through the Kordofanese, a sepa-

ration of the horse and foot was effected. The Sennaar horse, retiring for an instant, charged the superior numbers who were surrounding their foot; and, fighting gallantly to succour and rejoin them, were fallen on by the Bedouins in their rear. The slaughter was great; and, extricating themselves with difficulty, but few of the Sennaar men escaped, amongst whom was the wounded and casqueless Melek-il-Hashma.

Deprived of their leader and cavalry, the Kordofanese, surrounded by an overpowering force of mailed horsemen, surrendered to the Darfour chief, who explained to them that he only warred against their conquerors, whom he would drive across the Nile, from whence they came. With this explanation, the Kordofanese conducted their conquerors to Il Obeid, whence the remnant of the Melek men fled on their approach. A detachment only followed in pursuit, during which a few unimportant skirmishes occurred; and, allowing them to cross the Nile unmolested, they returned to join their commander and Melek at Bara, whom they found installed in the government of Kordofan.

So signal had been the defeat of Melek-il-Hashma, and so much superior were the numbers and appointments of the Darfour body-guard to anything that the Kordofanese could oppose to them, that a ready submission of the chiefs was the result. The Darfour chief, wishing to conciliate the natives of the newly-conquered province, prohibited plunder, or any disorders that might be offensive to them: the only

impost which he insisted on was the maintenance of his troops, which, levied in kind from each village, was systematically and freely given.

To reward the Bedouins for their services, he promised them three years' remittance of their usual contributions; and, finding that he no longer required their services, he commanded their return to Darfour, to convey to their master the glad tidings of their success, and to retire to their homes. The entire body-guard were retained, their quarters being at Il Obeid and Bara, then insignificant places, at each of which the Melek himself occasionally resided.

Bara, however, occupying a central position in the province, in addition to the beauty of its verdant and evergreen oasis, induced the Melek to adopt it as his favourite seat; and he improved it by planting date-palms, and various other fruit-bearing trees.

Kordofan now entered upon perhaps the happiest era of its existence; and the wants of its people and government being few, they were easily supplied. Money at that period was unknown to them, consequently the pay of the troops was limited to their clothing and nourishment; whilst the trifling tax imposed upon the aborigines, consisting of grain and cattle, was paid in kind, and this, from the abundance that prevailed, partook more of the nature of a gift than an impost. Every man gave what he could easily afford to his chief, who, in turn, conveyed it to the Melek's stores at Bara and Il Obeid. The tribute paid to the Sultan was a nominal one, and consisted

only of an occasional gift of some rich article of Eastern dress, or gaudy bauble, which some adventurous trader had brought from Egypt or the Hedjâs.

At this epoch few slaves were exported from the province to Egypt, with which, prior to the invasion of the Egyptians, but very slender relations existed, and these indirectly through the Dongolaui. The Kordofanese themselves, however, were far more considerable slaveholders than they are at the present day, poverty being the cause of the decline. Then it was nothing unusual for proprietors to possess them by hundreds; and it being their duty to till the ground and herd the cattle, abundance of the necessaries of life existed. They performed every menial service, and the Kordofanese indulged in idleness and pleasure. Merissa, their only beverage and the glory of the Kordofanese, was within the reach alike of slave and master; and the cup of happiness, as my informants expressed themselves, literally overflowed. Mussulmans as they were, they all drank merissa; but intoxication was considered a disgrace, which few were guilty of. The fakeers only abstained from what they called intoxicating drink, by which they mean fermented liquors, but recompensed themselves by indulging in a beverage called baganyeh, which, made like merissa from the duchn, is drunk before it ferments; and although not so heady, if freely indulged in would produce similar results.

Money, as I have said, was unknown amongst them; but there was no lack of gold and silver, which, worked

by native artisans into ornaments, were worn by the women, and even their slaves, in the shape of anklets, bracelets, necklaces, ear and nose rings. The majority of the rings worn on the fingers were of silver, and of clumsy construction; those of the men, as in the present day, had their names in Arabic engraved on them, whilst the women's were simply massive or twisted, in some of them stones of agate being rudely set.

Fond of ornament, the women loaded themselves with jewellery to such an extent, that in some instances the soles of their sandals were of gold; solid rings, an ounce in weight, were worn in each ear, to relieve which from the pain occasioned by such a weight, the rings were supported by a string passed over the head and interwoven with the hair. Half an ounce of gold formed the nose-ring, which, hanging over the mouth, was suspended to the right nostril. The necklaces were composed of strings of the same metal, resembling barleycorns and cubes. The heaviest ornaments were the bracelets, some of which weighed nine ounces; and, taking all together, there were many women who decorated their persons with fifty ounces of gold.

Gold was then, as it is now, obtained from Sennaar and the mountains of Sheiboon, inhabited by negroes, south of Kordofan and Jebel Tekele, whence djellabs, or traders, proceeding from Kordofan, obtained it by barter.

Commerce, only for a short time suspended with

Sennaar, received a fresh impetus in connection with Darfour, which, now in the possession of Kordofan, found a new outlet for its rough produce through the Soudan to Arabia; whilst caravans brought Syrian silks and cotton stuffs from Egypt, and the produce of Arabia, India, and Abyssinia, to the markets of Bara and Il Obeid. The wealthy of Darfour and the west with whom they traded, unlike the simply-attired Kordofanese, were fond of dress; and although their habitations were rude huts and buildings of sun-dried clay, they contained rich articles of furniture, consisting of Turkey rugs and embroidered cushions.

Kordofan remained subservient to Darfour until 1821, when, invaded by the powerful Egyptian ruler, Mehemet Ali Pacha, it again suffered a change of masters, which is still a source of deep regret to all those who remember the gentle rule of Darfour.

At the time that Ismail, Mehemet Ali Pacha's son, invaded Nubia and Sennaar, in 1821, the Viceroy's son-in-law, the Defterdar, leaving the Nile, in the province of Dongola, advanced on Kordofan with four thousand five hundred cavalry and infantry, eight pieces of artillery, and about a thousand mounted Bedouins. After ten days' march over a sterile desert, in which, at practicable distances, were wells to supply them with water, the Turks entered Kordofan at Kedjmar. To the present day the Egyptian troops and employés, with respect to their nationalities, are called Turks by the natives of the Soudan.

The news of their approach had preceded them; and

Musselem, the Melek, in addition to his Darfour cavalry, collected a large force of natives, with lance and shield, to act as infantry, and marched to Bara, at which place he determined to oppose farther advance. The Darfour cavalry, well-caparisoned in pointed steel helmets and coats of mail, were in the highest spirits, and confident of victory. Plates of copper ornamented and defended the horses' heads from injury, and many, as if for a fête day, were decorated with plumes. The Kordofanese, in a state of nudity, with the exception of a scarf wound lightly round their loins, gloried in the thought of the approaching battle; and such was the general confidence, that on their arrival at Bara they were cheered and encouraged by the shrill cries of welcome and approval of the women. Conviviality and dancing prevailed; and, stimulated to feats of bravery by the songs of the women, the Kordofanese were impatient for the battle. Had they known the use of firearms, and been supplied with them, the issue, doubtless, would have been different; but, notwithstanding their heroic deeds, the advantages of musketry and artillery, to which they were opposed, were too great for bravery and total disregard of life to overcome. On the approach of the Defterdar, he found the Kordofanese leader had drawn up his troops on an extensive plain to the north of Bara, ready to receive him.

The artillery commenced the action, and, notwithstanding the astonishment created by its thunders, it was instantly attacked by a body of the negro

guard. Although many of them fell, and were fearfully mutilated, they rushed forward, and, cutting down the artillerymen at the guns, they obtained a brief possession of them: had they known how to turn them upon the flying enemy, the day might have been theirs. The fire of the infantry, disregarded by the brave band, brought them down in ranks; and at last they were obliged to retire, and abandon the captured guns. The wounded placed their fingers in the wounds, wondering how they could have been made, so ignorant were they of the effect of firearms.

Whilst this was going on, the Turkish cavalry and Bedouins had been routed, and their attacks repulsed on more than one occasion; and it was only by the Defterdar, although suffering from indisposition, placing himself at their head, that they were induced to rally and resume the offensive. Again a gun was seized by the Kordofanese, who in a body charged it; but it was doomed to be recaptured, through the murderous fire of the Egyptian infantry.

The victory remained for a considerable time doubtful; but Musselem having been slain at the head of his guard by a Gemeat Bedouin chief, and the Turkish artillery and musketry having caused great havoc amongst the Kordofanese, with bitter curses against their fate and the hated Turks, they were obliged to confess themselves beaten. During the heat of the battle, the women encouraged their sons and husbands, by calling out to them by name to conquer or die; and many of them, seizing the spears of the fallen, joined

in the fight. When the battle was lost, their shrieks were heartrending; and, tearing out their hair by handfuls, they gave themselves up to frenzy and despair, until, attracted by the helpless wounded, they conveyed them off the field to their homes.

The Turkish and Bedouin cavalry had been too roughly treated to menace the retreating hordes, who were still sufficiently formidable to repel them, if out of the reach of their powerful auxiliaries, the artillery and infantry.

The losses were stated to amount to two hundred Turks, and upwards of a thousand Kordofanese, amongst whom were several women. The vanquished retired to Il Obeid, leaving Bara entirely at the mercy of the conquerors, which, as soon as they entered it, was mercilessly pillaged. The women, plundered of their jewellery, suffered the most cruel and offensive persecutions, whilst their cattle were seized to supply the victors with food. Two days later, Il Obeid suffered the same harsh treatment, although the entry to it was undisputed. The wealth stated to have been found was enormous, nearly the whole of which the avaricious and cruel Defterdar appropriated to himself.

The retiring negro guard and Kordofanese had considerable numbers of wounded amongst them; and these, when they reached Il Obeid, being unfit for further service, reduced the combatants to so small a number that they dared not face the fearful fire of their enemy. Abandoning, therefore, the capital, they

fell back on Dar Hamr, whither they were followed by the Defterdar, and where they made a last attempt to regain their independence. Fortune, however, again deserted them; and, sadly cut up and maimed by the, to them, inexplicable effects of the cannon, they fled in disorder. The small remnant of the negro guard, assisted by the sympathising Kordofanese, found their way to their terrified Sultan; whilst the ablebodied male aborigines fled for protection to the bush and the remote villages.

The insatiable rapacity of the Defterdar, now that he found himself undisputed master of the province, instituted a systematic pillage of the jewellery and slaves of its population. The lion's share fell to himself; and, after an ample distribution of the male and female slaves amongst his officers of all grades, he recruited his infantry and formed a new battalion out of the remaining males.

Jebel-il-Deir — a conspicuous mountain, plainly visible from Il Obeid, situated to the north-east of it, and distant about twenty miles, inhabited by some thousand Nuba negroes—alone successfully resisted the Defterdar, and has maintained its independence to the present day. The mountain is elevated perhaps about three hundred feet above the plain by which it is surrounded. Its sides are precipitous and difficult of access; whilst its summit is a lofty table-land of some fifteen square miles in extent, containing many chasms and natural reservoirs. The inhabitants are abundantly supplied with water, which is accumu-

lated in these reservoirs during the rainy seasons. Their fields lie around the base of the mountain ; and, although these have been several times destroyed by the Turks, with a view to starve the inhabitants into submission, they were so well supplied with accumulations of grain from former years, that every attempt to subdue them has ended in failure.

The Turkish army suffered considerable losses from the effects of the climate, the agues of which, towards the termination of every rainy season, proved fatal to hundreds of them. The dead and aged have been replaced by negroes, of whom, at the present day, the regiments are almost entirely composed.

The treatment of the natives by the Defterdar, his subordinates, and the uncouth troops, was barbarous in the extreme. Not only were they robbed of every article of value which came under the observation of their despoilers, but the most trivial offence was punished with a cruelty which, for its ingenuity, was as peculiar as it was horrifying. An instance or two will throw sufficient light upon the character of the Defterdar, and the sufferings of his victims, and enable the reader to understand what bitter cause the Kordofanese had to regret their change of masters.

One of his soldiers, in open day, walked off with a sheep from the enclosure of a poor man, where he had secured it prior to offering it for sale in the market, Taken in the act, he not only persisted in keeping the sheep, but treated the peasant with abuse. He might have reconciled himself to being robbed, which was of

too ordinary occurrence; but, determined to obtain satisfaction for wanton attacks upon his character, he forthwith proceeded to the divan, and laid his complaint before the Defterdar.

Listening attentively, without interruption, until he heard the case, in a sudden fit of passion he said, "Dog, do you dare trouble me with such a trifle?" then, composing himself for an instant, and catching a fly, at which he was a great adept, and which in his wicked moods was a favourite occupation, he ordered his attendants to take the man before the Kadi. In a few minutes the poor fellow was blown from the muzzle of a cannon, always ready for summary executions in front of the divan, and which the Defterdar called the Kadi.

A man complained that he had been struck in the market. "By whom?" growled the governor. "By this man." "Is it true?" "Yes, Excellency; but——" "No buts are necessary; with which hand did you strike him?" "With this, the right, Excellency." "Then, in order to impress upon your memory that you have no right to take the administration of justice into your own hands, for which purpose I am here"—giving a nod to his attendants—"I shall have the palm of your hand off." A couple of attendants rushed on the unfortunate peasant, and, with a fearful iron instrument of the Defterdar's invention, the flesh was torn from its ligaments. "That will do; go to your work." "Work!" said the poor victim, maddened with pain; "how can I, in this state?" "Dog, you

contradict me: cut his tongue out; he knows not how to use it;" and, in addition to the torture already undergone, he was deprived of the organ of speech.

Dreaded not alone by the aborigines, his officers, troops, and household servants trembled when in his presence; for they well knew that the slightest offence, neglect, or mistake, would be punished with torture or death.

After the feast of the Beiram, it is customary for servants to receive presents from their masters; and about a score of the Defterdar's grooms, after kissing his hand, and, as is usual, wishing him a long and happy life, imprudently asked him for new shoes. "Yes," was the reply; but judge their astonishment when, on the following day, iron shoes were nailed to the soles of their feet.

An Arab, unable to poise a couple of small field-pieces on a camel's back, one of which was heavier than the other—"Let me try," said the Defterdar; and, ordering the man to be slung by the waist to the lighter gun, without a quiver of his features, he said, "That will do;" and there the poor fellow remained throughout the day's march, no one daring to relieve him from his painful position.

Many instances may be cited of the singular atrocities of this ruffian, whose memory, like that of his cruelties, will long be retained in the Soudan. Several of his mutilated victims have come under my own observation, who, whilst relating their sufferings, have bitterly cursed him. Mehemet Ali Pacha,

wearied at length of the endless complaints of his cruelties, is said to have put an end to the life of his monster son-in-law by poison.

The misery that befell the unhappy Kordofanese during the first few years of the Egyptian rule cannot be imagined. Accustomed to the full enjoyment of their liberty and property, and contributing very little towards the support of their Melek and his primitive wants, they led a thoughtless, happy life, devoid of care or trouble, which, now that it had vanished, was like a dream. The Turkish invasion destroyed the right of property; the government considered all possessions its own: and at the same time that taxation was imposed upon them to an extent beyond the conception of those simple-minded Kordofanese, they were deprived of the means of paying it, by the loss of their ablebodied young slaves.

The more or less cultivated part of the province, at a rough guess, no survey ever having been made of it, extends over a district of perhaps twelve thousand square miles, containing a population of about 500,000; but, from the absence of a census, this estimate must be regarded as merely conjectural. This district the Defterdar divided into four departments—viz., Hhursi, Bara, Tayara, and Dar Hamr—in each of which a local governor, called a kashef, was established, with forty bashi-bazooks at his command to act as police and tax-collectors, in which latter vocation they were frequently assisted by the regular infantry. By these troops the inhabitants suffered an inconceivable amount

of oppression, and were subjected to treatment the most arbitrary and tyrannical; so that, from a state of wealth and comfort, in the course of a few years they became reduced to abject poverty.

With the invasion of the Turks—as they are still called by the natives, although the government is Egyptian—money gradually came into circulation; but for some years its use was merely nominal, the poll-tax being still paid in kind, and slaves were received at a valuation, and registered as money in the government books. In addition to the regular tax—twice the amount of which, as I have already remarked, is actually levied, even to the present day—the inhabitants were browbeaten to supply endless extraordinary demands made on them by the government, for which they were in some instances supposed to be paid, but the payment, by some sleight of hand, always went into the pockets of the governor and officials. These demands consisted of grain and cattle for the sustenance of troops; camels, with all the requirements of water-skins, cordage, and matting, for the soldiers, to convey grain to the government stores, or a whole army on a slave-hunting expedition amongst the negroes of the south; butter, leather receptacles for the transport of grain, cotton thread, and a variety of objects which, to many unbearable, induced families, and occasionally whole communities, to decamp during the night and seek refuge in the bush, where for a time they escaped the importunities of their governors. Notwithstanding the vigilance of the government, considerable migra-

tions took place to the more distant, and consequently more independent, nomade tribes, or to other provinces of the Soudan, where, although under the same government, they fancied they might experience less persecution. Many fled to Darfour and amongst the negro tribes of the south, where they were irrevocably beyond the reach of the Egyptian government. The nomades courted the far interior of the surrounding deserts ; but, driven back during certain times of the year—either from want of water in the dry season, or by the ravages committed on their cattle by the tsetse fly during the rainy season—they became anew the victims of a corrupt and rapacious government.

In disgust, the entire Kababish nomade tribe inhabiting the northern confines of the province emigrated to Darfour, where they preferred to brave the animosity of its pastoral tribes by encroaching on their pasturage, rather than submit to the demands of the government, and the extortions of its unprincipled officers. Change of climate, however, which induced mortality to a great extent among their children, and threatened the extermination of their camels, necessitated their return.

In justice to the memory of the Regent, it must be said that he was ignorant of the extent of the sufferings of his distant subjects ; and when he became apprised of these, he endeavoured to ameliorate them by the removal of the tyrant Defterdar ; but although succeeding governors were less cruel, the people gained but little. Pillage had become a system, so that the

wealth of every departing governor, consisting of gold and silver, was counted by camel-loads. With every desire to put a stop to proceedings so ruinous, in the year 1839, on his visit to the Soudan, Mehemet Ali, whilst at Khartoum, instituted strict inquiry; and many of the officials were either dismissed the service or temporarily suspended, with the forfeiture of their ill-gotten property. The latter, however, was a mere show of justice, as these forfeitures enriched himself instead of their original possessors, whom it would indeed have been vain to attempt discovering, so numerous had been the victims. The distress of the people had reached such a point that their concealed wealth, gradually given up, had become exhausted; and their resources became undermined by the sale of their slaves and cattle to meet their burdens.

As is everywhere the case, and nowhere more so than in our own industrious country where emergencies are overcome by increased resources, so it happened to the Kordofanese. Commerce came to their aid by the discovery of a mine of wealth, of the value of which they had formed no conception, in the shape of the gum of their plentiful mimosa.

In the first instance, monopolised by the wary Viceroy, the Kordofanese enjoyed only a partial benefit from its collection and consignment to the government, as the price paid was only five shillings per cantar, or one hundred pounds' weight, which, however, hard up as they were, was highly appreciated. In another place I have alluded to the abolition of this monopoly, by

which the trade has become general; and the benefit thereby realised by the natives has been incalculable. Large amounts of ready money brought into the country for the purchase of gums, finding its way to the collectors and carriers of it, have enabled the entire agricultural population to pay their taxes in hard cash. At liberty, therefore, to dispose of the entire proceeds of their industry to the best advantage, the amelioration in the circumstances of the Kordofanese has been very considerable. As the result of their industry, and a better understanding between the government and people, who are now no longer subject to such outrageous cruelties as those formerly cited, although their existence does not partake of the luxurious indolent character so long enjoyed under the supremacy of Sennaar and Darfour, a healthier state of things may be said to exist in the fortunes of the Kordofanese of the present day.

The nomades of the northern part of the province, amongst whom the Kababish are the most conspicuous, the great commercial carriers of the province between it and the Nile, in the province of Dongola, are likewise participators in the general welfare; and are enabled to pay, if not their entire contributions, at least the greater part of them, in coin to the government. On the contrary, the wandering tribes inhabiting the western and southern confines of Kordofan, where commerce affords less employment, are still under the necessity of paying their taxes in kind.

The prices at which their produce and slaves are valued and received by the Egyptian government will perhaps surprise my readers; but, although a trifle below the average market-price, these are seldom grumbled at by the easy natives. A slave for enlistment in the army, £6 to £8: slaves of both sexes, and useless to the government, were sold by public auction, the proceeds of which are passed to the account of the contributors: a full-grown camel, 120 Egyptian piastres, or £1, 4s.; a cow or bullock, 45 piastres, or 9s.; a heifer, 25 to 35 piastres, or 5s. to 7s.; a sheep, 5 piastres, or 1s.; a bushel of dourra, or duchn, 3 piastres, or 7¼d.

His Highness Said Pacha, the Egyptian Viceroy, during his visit to the Soudan in the year 1857, having ordered the abolishment of slavery, and liberated vast numbers from bondage, his army is no longer recruited by slaves, neither are they received by his government in liquidation of the imposts of his subjects.

CHAPTER XVIII.

MUSTAPHA PACHA — CAREER OF THE GOVERNOR — HIS ADMINISTRATION — THE JEREED — THE GOVERNOR'S CLOWN — OUR ESCORT AND ROUTE — IRON ORE AND WORKS — PRIMITIVE FURNACE-BELLOWS — SPORTING FEATS — THE SECRETARY EAGLE — THE RUNAWAY DROMEDARY — THE DONGOLAUI COUNTRY — AN OASIS AND ITS ENJOYMENTS — EXPEDITION AGAINST THE BAGARAS — ARRIVAL AT IL OBEID — SKETCHES OF THE TOWN — ITS PUBLIC BUILDINGS — SCENES IN THE MARKET-PLACE — THE BAGARA WOMEN — TRADE OF THE PROVINCE — METHOD OF TRADING — THE DRY SEASON AT LOBEID — A NIGHT FEAST — OCCASION OF THE FEAST — CIRCUMCISION.

With recitals, from which the foregoing brief history of the Kordofanese is condensed, I passed the time with my host Macaui, and two or three of the natives of Bara, during the intervals of the entertainments afforded me by Mustapha Pacha.

The governor, a little past the prime of life, was a good-looking man, of dark complexion, and in height a trifle short of six feet. According to the established rule of all military men in Mehemet Ali's service, he shaved his face, with the exception of his mustache, which, black as his eyes, curled upwards from the corners of his mouth. Good-natured and jovial with his friends, he was a stern governor; and although he appropriated to himself more than a court of justice would concede to him, still he was recognised as

honest; and when recalled from Kordofan, he was universally regretted, and allowed to depart without a single complaint having been proffered against him. His life is an eventful one; he made no secret of it, imparting its leading features to me in the presence of some of his subordinate officers during an evening's conviviality in his tent. A native of Candia, during his early youth his principal recreation, whilst performing the vocation of a shepherd, partook of a sporting turn, and consisted in hunting hordes of insects infesting his only shirt and vestment. Absorbed in the occupation of his favourite pursuit, and lost to all around, he was kidnapped and taken to Alexandria, and sold to a benevolent Turk established as a merchant at Cairo. His master bestowed as much care and attention upon him as if he had been his son, and gave him as liberal an education as fell to the lot of most Mohammedans of the day, which consisted in the art of reading, writing, and a knowledge of the Koran. Enamoured of the life of a soldier, he was permitted to follow his inclination by enlisting in the Egyptian army, in which, under Ibrahim Pacha, he served during the Syrian campaign.

Promotion, step by step, was won to the rank of captain, when, a brilliant affair against the Druses enabling him at the head of his company to relieve a sorely-pressed battalion under the observation of Abboo Tarboosh (the Father of the Fez Cap, as Ibrahim Pacha was called, from his habit of pushing it over his eyes when charging, and during fits of violent passion), he was raised to the rank of colonel.

When the devils of English, as he described them, took Acre in almost as short a time as it would take a devout Mussulman to say his prayers, he viewed the bombardment from an elevation under his tent. A ball was observed to strike the hill at some distance from it, and presently another, approaching still nearer, attracted the attention of himself and his party; but, a third missile carrying away the tent-pole, they lost no time in crawling from under the folds of its canvass.

After the precipitate retreat of the Egyptian army, he was made lieutenant-general, which rank he held during his governorship of Kordofan. At that time his master still lived in Cairo, of whom, to his honour, notwithstanding his elevated rank, he spoke with respect and affection. He was in frequent correspondence with him, and called him father.

The Pacha was not overpressed with the affairs of his government, which he left to the care of his *chargé-d'affaires* at Il Obeid; and with the exception of listening to a few letters read, and their answers, and written by his Coptic maalin, or secretary, his time was occupied but briefly with the local affairs of the department brought under his notice by the Kashef. He possessed a good stud of thoroughbred Arab horses, several of which he took with him to Bara; and, placing two at the disposal of Ibrahim Effendi and myself, enabled us to enjoy several rides about the pretty oasis.

During these excursions, the Kashef's men were

ordered out to go through the exercise of the Jereed, in which we all joined. Drawn up in two columns facing each other, the troopers rode well, and displayed a great deal of tact in throwing the light harmless palm-reeds, as well as in evading them. In groups of two or three, or singly, they cantered towards the opposing column at some two hundred yards' distance; this brought out an equal number to oppose them, who singled out their opponents, and some very pretty manœuvring took place. Holding their horses well in hand, they careered about, ready to take advantage of the slightest chance of hitting each other; and after a succession of feints, producing an equal number of wary movements, the instant a missile flew through the air, the man aimed at, if possible, evaded it, or caught it in his hand as it sped past him, and charged his defenceless assailant at the top of his speed.

Sometimes it became a race and a trial of speed between the horses of the pursuer and pursued, which, if to the advantage of the former, ended either with the latter's receiving the projected reed on his back, or, if expert, he evaded it by stooping low in the saddle, allowing it to pass over him. Several officers joined in the sport; the butt of the Pacha was my corpulent and merry effendi, from whose broad shoulders reed after reed rebounded, whilst literally crying with laughter himself, and producing no slight amusement to the party. To relieve him, the Kashef drew general attention to the manœuvring of his soutteri, or clown, who, according to old Mo-

hammedan custom, is still a necessary appendage to the staff of leaders of irregular cavalry. A slight-made, witty, and most active man, he not only managed his horse in a superior manner, but evaded the missiles of his chief with wonderful agility, allowing himself to drop off the saddle, head downwards, suspending himself, like riders in a circus, by one leg on the saddle. Well mounted and a light weight, to catch him was out of the question; and, contriving to possess himself of at least one-half of the reeds thrown at him, he returned to receive the charges of the excited Kashef with renewed mirth and energy.

These amusements took place at the foot of the sloping ground between Bara and Siddra, the Kashef's residence, where a *dejeuner* concluded the morning's proceedings.

Several pleasant days were spent at Bara, which were terminated by the arrival of the Sheikh and several smiths from the iron districts, whither, accompanied by the Pacha, we proceeded.

Our suite had now become formidable, and partook somewhat more of the pageantry of the East than either the effendi or myself had been accustomed to. First and foremost, the caravan was led by three of the Pacha's concubines, a Georgian and two Abyssinian girls, in separate shibryehs—a sort of palanquin—perched on the back of camels, in charge of a eunuch on horseback, armed with a gold-mounted Turkish scimitar, and a pair of large, heavy, silver-mounted pistols in the embroidered holsters of his saddle. A

string of camels, attached by their halters to each other, bearing the Pacha's *cuisine*, followed ; the sound of the bells attached to their necks, and the plumes and cowry-shells with which their heads were ornamented, excited the attention of the little boys and girls along the road. One hundred troops of negro infantry, under the command of a negro officer, followed, with the greatest disdain for military discipline. Some were on foot ; others were more fortunate in possessing donkeys of their own, or secured them by a forced loan from village to village ; bare-backed and bridleless, the riders, but for their muskets, partook more of the appearance of travelling tinkers than soldiers of his Highness's 1st Regiment of the line.

To this escort was confided the charge of our caravan, whilst the Pacha Ibrahim Effendi and myself on horseback, independent of its movements, and followed by a host of attendants, pursued our way at our own time and pleasure.

Our route lay in a north-westerly direction, through the same character of country as I passed over on my way to Bara, with this exception, that tullach was more abundant, from which the camels occasionally snapped a mouthful when passing, or, forcing them down with their chests, passed over them to brush off annoying flies. The tullach is an evergreen leafless shrub about seven to eight feet high, the slender branches or shoots of which contain a great deal of bitter sap, much liked by camels. Sand, mimosa bush, the prickly askaneet, and duchn-fields in the neigh-

bourhood of the villages, being the prevailing features of Kordofan, I shall weary the reader as little as in my power with further reference to them.

After passing through several villages and bivouacking in one of them at night, we arrived at Ombatta (literally, the Mother of the Churn, in reference to the good pasturage which the neighbourhood affords for cattle), destined to be our quarters for a few days. The effendi and myself were supplied with the best rakubas the village could afford, whilst the Pacha took up his abode in his tent.

Early on the following morning we proceeded to inspect the deposit of iron ore, which we found situated in a low hollow or basin at some eight miles' distance from the village. Its sheikh, assisted by the soldiery, had impressed about fifty men to perform some excavations, by which the nature of the deposit as well as its extent might be estimated. The greater number of the men inhabiting the village, as soon as they perceived their services were sought by the government, decamped into the bush, as they pretty correctly judged their reward might consist of more cow-hide than piastres.

In the course of four or five days upwards of fifty small pits had been sunk to a depth of only five feet, through the superincumbent sand, to the stratum of iron ore. It was from six to fifteen inches thick, extending to about two hundred yards in length by about eighty in breadth, and was a very rich oxide, which subsequent analysis proved to contain from

fifty-five to sixty per cent of pure iron. The natives reduced the ore with charcoal in small cupolas made of clay, four feet in height, and eighteen inches in diameter, the blast being supplied by skin bags worked by hand. These bags, like those used for carrying water, are made of skins of sheep or goats, which are flayed by two incisions from the tail down to the hocks, the skin being drawn over the body and cut off at the neck, which makes the mouth of the bag. After tanning, the hind-legs are cut off, and each side of the skin sewn on to a straight piece of stick; loops are placed on the outside for the fingers of the operator to pass through; it can be opened and closed at pleasure. The neck is secured to a tube of burned clay; and four men or boys, seated around the cupola, each with a bellows of this primitive description, produce the blast by opening the bags when drawing them towards them to replenish them with air, and, closing them quickly, push them forward, by which means the compressed bags discharge the air through the tubes into the furnace. Quick alternate movements of the arms of the operators produce a blast which throws out a flame about a foot high from the top of the furnace, and the slag with the metal is allowed to collect in a hole underneath it.

The furnace is blown out each time the receptacle underneath it is full, in which an opening is provided for scraping off the slag. The metal, which, in a thick semi-fluid state, has been collected underneath the

furnace, is largely mixed with siliceous impurities, from which it is only partially freed by being passed through a smith's fire, and beaten up into small ingots of about two pounds' weight, when it is a marketable commodity, containing then only seventy-five per cent of pure iron. These ingots are bought at about half a piastre each by the manufacturing smiths, who work them up into hatchets and hoes, the hashasha formerly alluded to, for which they obtain one piastre, or 2½d., each.

The bush between Ombatta and the site of our researches afforded us tolerable gazelle-shooting; and one evening, on our way back, a herd of these pretty animals crossing our path, the Pacha and his Turkish secretary, Derwish Effendi, both pretty good shots, stimulated into energy by my own small successes, followed the greater number of them to the right of the path; whilst I, forbidding followers, on my dromedary, rifle in hand, pursued two of them to the left.

After having ridden for some time, I was about to give up my task as hopeless, when I perceived a magnificent bird of great size stalking amongst the herbage before me. Stopping my animal to make a better shot, the bird, which I then recognised as the secretary eagle, took wing, and alighted at a considerable distance on the summit of the highest tree visible. His entire outline between me and the horizon was beautifully apparent; and, leaping off my dromedary, he allowed me to approach within safe range, about a hundred yards.

Responsive to the crack of the rifle, he fluttered awkwardly, and, flying heavily, gradually approaching the ground at a short distance from the tree on which he had been perched, he fell with outstretched wings. When within a few yards of him, I made my well-trained dromedary lie down, and, as usual, without fettering him, I went to secure my prize. I thought I had never beheld a more handsome bird, and it was the only one in a wild state that I have ever seen. His wings, from tip to tip, measured fully seven feet; and though powerless to move, the ball having gone right through his body, as I approached he held his head erect, and showed fight with open beak. Pressing him on the back with the butt-end of my rifle to suffocate him, he flapped his wings violently, which frightening my dromedary, he sprang to his legs, and disappeared in the intricacies of the bush. First killing my bird and placing him under the stately tree on which I had shot him, the best land-mark in the vicinity, and then reloading my rifle, I went in search of my faithless beast.

The sun had gone down, and not an attendant was near; and although by this time a very tolerable tracker, I feared the light might fail me before I should succeed in recovering the runaway. I had not proceeded far before I found my scarlet goat's-hide, the farwa, which had fallen from the saddle: its long glossy hair was filled with askaneet thorns. To secure it, I returned and placed it on the dead eagle; I then carefully followed the footmarks of my dromedary in

the sand, and finding trifling excavations made by his toe-nails, I knew that he was running. Occasionally, where the dried still standing herbage was particularly thick, his passage was plain by the quantity he had trodden underfoot. Wildly I followed on, farther and farther into the bush. Twilight was declining, and as the lunar month was nearly terminated, darkness would soon overtake me. My reflections were by no means pleasant, as I was ignorant of the whereabouts of the village from whence we started. At last, hearing a rustle, I raised my eyes from the ground, and had the extreme pleasure of seeing the stately dromedary quietly browsing off the tendrils of a creeping plant attached to a luxuriant tamarind-tree. Uttering a peculiar cry, which my beast was accustomed to, he allowed me to seize the halter, then dragging on the ground; and in triumph I led him, not without considerable difficulty, to the spot where I had left the bird and farwa. It required some stratagem to suspend the eagle to the saddle and myself to mount, as the enormous wings of the bird, still expanded, terrified and impeded the movements of my dromedary.

After a series of accidents, in a blissful state of ignorance and darkness, I found myself in a village; and upon inquiry, some straggling soldiers informed me that I was close to the tent of the Pacha. At once proceeding there with my prize, I was overwhelmed with congratulations and questions.

My lengthened absence had caused alarm, and

already a host of aborigines had been despatched in search of me. The Pacha was in ecstasies over the eagle; and finding that my man, who was preserving the birds I collected, was absent on a two days' journey, he at once gave orders for a peasant to mount a camel, taking with him the gigantic specimen I had shot to be skinned and stuffed. The Pacha used a convincing argument, that unless the bird was delivered in a proper state, the bearer might expect to be similarly preserved. The horrified messenger at once started; and, to my dismay, returned on the third day, bearing the putrifying carrion, having learned that my man had removed elsewhere for an indefinite time.

The survey of the district completed, we returned to Bara, when, a change of camels necessitating a few days' delay, the good Pacha took advantage of it by proceeding to Bouaera, a little oasis belonging to one of his officers named Derwish Effendi. On our way we proceeded in a south-west direction to Ashaf, distant ten miles from Bara, on the summit of a sandy height. In the hollows around, where better soil prevailed, small patches of ground were laid out for the cultivation of vegetables and melons. As at Bara, the Dongolauis were the principal inhabitants; that tribe, knowing the advantages of irrigation, cultivate the few oases in the country. The Sheikh, a Dongolaui by descent, and about one half of the inhabitants, lived in good-sized flat-roofed houses, constructed of mud, which, when dry, an operation soon

performed in the Kordofan by its scorching sun, formed no bad tenements. The only serious drawback which I experienced in them arose from the great objection that prevailed to windows. The door, being the only aperture, admitted no circulation of air; consequently the atmosphere of these dwellings was invariably heavy and disagreeable.

A respite for the enjoyment of coffee and pipes formed our limited halt; and, proceeding on our way, we passed over a succession of steep mounds of drift-sand, separated by picturesque wooded glens. With some difficulty to our cattle, whose feet sank deep at every step into the loose sand, we ascended a still more precipitous height; but, on gaining its summit, our eyes rested with delight upon a truly green spot in the desert waste. This verdant oasis lay at the foot of arid sand-hills. The house of our host was built upon a slope, surrounded by grounds about two acres in extent, in which flourished delicious fruit-trees, such as the orange, lime, custard-apple, banana, pomegranate, date, &c.—the whole watered by hand from a never-failing well. Here we tarried three days, indolently enjoying ourselves, listlessly reclining in arbours over which luxuriant vines were trained, cooling our lips with water-melons of a size and perfection unsurpassed—occasionally exerting ourselves by getting up donkey-races, which the slaves rode; shooting at a target in the shape of an earthen jar filled with water, and distributing prizes to the successful candidates.

The arrangements for an expedition having been completed, the object of which was to chastise some nomade Bagaras and negro hill-tribes who had withheld their contributions from the government, we immediately returned to Bara. From Il Obeid one thousand five hundred infantry were on the march, and a thousand Bedouin horsemen from the Hamr; and some faithful Bagaras of the Houasma tribe, and four hundred Turkish irregular cavalry, from different localities, were likewise proceeding to the general rendezvous. The veteran Hussein Kashef and his troops, and also the infantry forming the Pacha's escort, received orders to join the little army in the province of Tayara, south-west of Il Obeid; whilst the Pacha, who was to command the expedition, delayed his departure until the arrival of a confidential guide and spy. This man arrived in the evening: he was a chief of a subdivision of the Houasma tribe, and was called universally Aboo Dagâl (literally, Father of the Mace). This soubriquet he earned when, in the heat of battle, his spear broken, he fought with his mace a numerous force, clearing a passage through. He was regarded also as a wonderful Roumâli, so called from the supposed power possessed of reading fortunes in the sand. This he did with a rapidity remarkable; and his predictions of good or ill have actually changed the tactics of experienced commanders: constantly was he taken into their confidences, and his words have oft caused the breaking-up of the camp.

I now took leave of the Pacha, our roads being as opposite as were our pursuits; and I saw no more of him for several months. During this time I retraced my steps to Omzarzoor; and, proceeding thence eastwards to the villages of Zeraega and Sulliman, I examined several iron deposits in their vicinities, so precisely similar to that already described that further allusion is unnecessary.

Turning southwards, I entered Il Obeid, where Mustapha Effendi, the Pacha's *chargé-d'affaires*, gave me a cordial reception, and secured houses for Ibrahim Effendi and myself. Il Obeid, or, for abbreviation, Lobeid, as it is generally pronounced, is a straggling and uninviting town, badly placed at the bottom of a long and gradually sloping plain—the drainage from which, during heavy falls of rain, has frequently inundated its principal thoroughfares, and, by undermining the clay-built houses, caused considerable losses of life and property to its inhabitants. Several originally detached villages, but which, from the increase of the population, now join each other, form the town; and these, inhabited by distinct races of people, compose the different quarters of it.

Wadi Nagaele is inhabited by the Dongolaui and foreign traders. Hellet-il-Takarir, the Takruri village, is peopled by settlers from Burnou, Burgou, and Bagirma; and the natives of Darfour, who submitted to the Turks, occupy the Hellet Konjara—all of which constitute the southern portion of the town. Il Orta, the camp, contains the government buildings, and the

residences of Turkish officers and merchants; whilst Hellet-il-Megarba is occupied by the Megrebbin Irregular Cavalry, and numbers of domiciled traders of the same nationality. Hellet Soffia, the most northern part of the town, originally inhabited by negroes who accompanied the Darfour Melek Moussullem to Kordofan, and who were loth to leave the province after the fall of their chief, is still occupied by them and their descendants, whose numbers, by the increase of liberated slaves, have considerably augmented.

The houses of the Turks, Dongolaui, and most of the foreign merchants, are built of a very fragile clay, containing so much sand that water easily acts upon them: so that every year the majority have, if not to be entirely rebuilt, to undergo considerable repairs. Some of these houses are flat-roofed, whilst others are covered with high cones of reeds, not unlike huge extinguishers. Each residence occupies a considerable space, including out-houses for slaves, stabling, &c., and is surrounded by a high mud wall; the appearance of the whole is gloomy in the extreme. To protect these fragile buildings as much as possible from the effects of the rain, they are plastered on the outside with a thick layer of stable refuse, with which a third part of earth is mixed—an operation by no means of the most odorous kind. The population of the other quarters live mostly in reed huts, separated by thick dry thorn fences from each other.

Lobeid, at the time of my visit, possessed two European residents, natives of France—the one, Mon-

sieur Thibaut, a merchant, then absent in Cairo, not unknown in this country as the first importer of giraffes to Europe, which he deposited in the Zoological Gardens in Regent's Park; the other was the regimental doctor. Subsequently, during a short period that the gum trade was at its zenith, it received the addition of four or five Europeans, none of whom now remain.

The town has five mosques, one of which is an unsightly brick building, the others being built of mud or reeds; all of them are devoid of minarets. The hospital, powder-magazine, and military storehouses, are all built of clay; whilst the barracks, three in number, are large enclosures of straw huts, with single entrances, which are closed by the substitution of large bushes for doors. The troops, nine-tenths of whom are negroes, are not trusted with the possession of their muskets at night; these, with the exception of those of the guard, are placed each evening in the keeping of the officers in command of companies.

The largest building in the town—and one of the very few containing upper floors—is the governor's house and offices. Though distinguished by their size, and the greater accommodation afforded to its inmates, the government buildings are constructed of the same indifferent materials before described.

Opposite these buildings is a large space where the executions of criminals—either from the gallows or gun—take place. The gallows is of as primitive construction as it is temporary, being formed of two posts

driven vertically into the ground, which support a cross-beam. The centre of the space is occupied by a small raised platform, to the top of which a few steps lead the high priest on occasions of extraordinary religious ceremonies, from whence he repeats a prayer to the assembled multitude. Beyond this is the zoog, or market-place, thronged each day from 3 o'clock P.M. to sunset. One double range of small mud-built booths, and two other parallel rows of temporary sheds, composed of a few posts covered with matting, form the only shops of the venders of valuable goods, barely affording them shade; whilst the purchasers, and hosts of natives disposing of less valuable commodities, are exposed to the full power of the sun. Hundreds of women—free and slave—of all shades, from the darkest ebony to the clear straw-colour of the Megrebbin and the muddy white of the Egyptian fellah girl, form interesting groups; and, seated on low stools, are venders of fruit, vegetables, sour milk, merissa, water, balls of grease—the native pomatum, used by males and females.

Equally striking are the Bagara women, numbers of whom, from a neighbouring encampment, attend the daily markets on their stately oxen, laden with bundles of wood or large receptacles containing the produce of their dairies, between which the nut-brown damsels are seated. The eldest dame, on the best-trained bullock, takes the lead; and, guided by a bridle passed through the cartilage of the animal's nose, the others follow in single file. The Bagara

women, in beauty of form and features, surpass the Kordofanese; and while they devote considerable attention to the plaiting and decoration of their hair with coral beads and trinkets, their dress gives but little trouble, as it consists only of a wrapper of blue cotton cloth around their loins.

The matted booths are occupied by salesmen of native-grown tobacco, at one penny per lb., a variety of articles of home manufacture in iron, wood, cordage, and a host of indescribable vessels, with regard to which the most imaginative European is at a loss to form a distant idea of the purposes for which they are designed. The bazaar—if the rudest of mud sheds merit the dignity of such a name—is occupied by native retail dealers of European merchandise, purchased in small quantities from the merchants and djellabs, who are the importers from Cairo. Crowds of people, of numerous nationalities, attired in gorgeous robes of Eastern fashion, move amongst the scarf-clad natives of Kordofan and the naked slave, who, following the auctioneer, is sold to the highest bidder. Adjoining is the café—the only one in the entire province—where Turks and coffee-drinking strangers congregate to indulge in the gossip of the day, or endless games of backgammon, draughts, or chess, the losers paying for the cups of coffee consumed by the party, at the rate of a trifle more than one farthing per cup.

The wholesale trade is carried on in private dwellings; merchants may be the owners, or merely guests

in them. The most considerable trade of the province is in gum-arabic; scarcely a week of the winter and summer months passes without the departure of large caravans, consisting of hundreds of laden camels of this article, by way of Dongola to Cairo. Ivory and tamarinds, imported from the negro and Bagara tribes south of the province, form perhaps the next important articles of native production; whilst ostrich feathers, brought by the nomade Arabs of the northern and western deserts, are also of considerable value. Slavery—then in vogue, but now extinct—was a most important branch of trade to native and foreign Mussulmans, and its abolition is deeply regretted.

The Darfour trade, from whence the Lobeid market was richly supplied, has, since the abolition of slavery, received a serious check. At present, ivory, ostrich feathers, tamarinds, and nitre, form the principal contributions of that country. A few years ago, ignorant of the value of money, Darfour merchants bartered their raw commodities for the manufactured goods of Europe and the East; but, like the Kordofanese, they have now learned to estimate its worth, and dispose of their goods for ready money. With this they purchase other articles—often driving hard bargains—and with them return to their native country, there to be resold—a great portion thereof being destined for other markets farther in the interior. The circulating medium of Darfour—where, as formerly in Kordofan, the precious metals are only used for jewellery—consists of what is called a *tirké* (plural,

tirek)—pieces of the most ordinary grey shirting, cut into lengths of four yards, one being dyed dark-blue, and its companion light-blue. The dyeing and packing of tirek in paper parcels, each containing a pair of different colours, takes place at Assiout, the capital of Upper Egypt; from thence they are brought by camel-loads to Kordofan, and sold wholesale to the Darfour traders. The change for a pair of tirek consists of short pieces of coarse and narrow home-manufactured cloth, like the damoor of the Soudan. The ivory brought from Darfour is sold by weight; whilst, on the contrary, the Bagaras and negroes exchange each tusk, with a pretty shrewd guess at its value, for cattle.

The wells, and there are many in Lobeid, are sunk to a depth sometimes exceeding one hundred feet, through an unstratified primitive schist, traversed by small and irregular veins or strings of quartz, which render it so hard that the natives, ignorant of blasting, are sometimes sorely tried, fire being often used to crack the unyielding rock. With two or three exceptions, these wells produce hard and brackish water; to people accustomed to the delicious water of the Nile, it is not drinkable. Indeed, the produce of some of the wells is actually poisonous, and is given only to cattle, which, from habit, experience none of its ill effects; but I have known a few instances of strange cattle dying on the same day they have drunk of it.

Notwithstanding the depth of the wells, some of the Turkish officers and merchants contrive to cultivate

small but pretty gardens, in which rich fruits and vegetables are produced. The flowers consist of the sweetly-scented jasmine, some varieties of cacti, the oleander, and the beautiful blossom of the pomegranate and orange trees.

During the dry season, at the time of my first visit, the thoroughfares and environs of Lobeid have nothing pleasing about them; but, on the contrary, contain much to disgust the traveller. To walk, except on the hard plain on which the market is held, is both fatiguing and annoying, in consequence of the depth of the sand; hence, to move about with any comfort, a stranger must be beholden to the kindness of his host for the loan of a donkey, there being none of these useful animals for hire. In front and around each mud-built house are enormous holes, into which the carrion of the place is thrown, and from this arise odours of a most disgusting nature. All around the town the bodies of putrefying animals encumber the earth, where they are devoured by dogs, vultures, and hyenas. During the night, the cries of the latter and the barking of the dogs chase sleep from the eyes of travellers unaccustomed to such howlings; but he who is destined to a long sojourn at Lobeid, becomes in course of time as indifferent to them as the natives.

In the neighbourhood of our domiciles, during several evenings, until a late hour at night, the tarabooka, and occasional shrill cries of females, indicated that a feast was being held, to which we were invited by

Sheikh Ahmed Wallad-i-Driess, a Dongolaui by descent, and sheikh of the quarter. Ibrahim Effendi, always ready for mirth and conviviality, urging me to do so, we proceeded thither, where we found Mustapha Effendi, the Pacha's *chargé-d'affaires*, several civil and military officers, some hundred of native and foreign merchants, and the waifs and strays of Lobeid society.

We were shown to the most honoured seat on an angerib, covered with a Turkey rug and pair of scarlet cushions, near the acting governor, at the extremity of a large enclosure, the whole breadth of which contained similar couches. On either side of the yard, to the right and left, and at right angles to us, mats covered with carpeting, placed on the ground, accommodated a numerous company; and opposite to us, seated on mats, was a heterogeneous crowd of natives, comprising dervishes and fakeers. The place was illuminated by rows of a peculiar kind of torch common in the East, called a "mashail"—a small iron cage containing a wood fire, at the extremity of a pole stuck in the ground. The centre of the yard was occupied by girls, who danced in succession to the sound of the tarabooka. Sherbet and coffee were prodigally served around, and these, on a hint from the governor's Wakeel, were succeeded by arrachi, the favourite spirit of the Turks, in which all on our side indulged; whilst copious supplies of merissa gladdened the hearts of the Kordofanese. In the intervals of the dance, Turkish and Arabic songs, to

the accompaniment of a lute and violin, were loudly applauded by the company, whose excitement, doubtless, was due in a great degree to the forbidden beverage in which they indulged.

The feast, which was to terminate on the morrow, was in honour of the circumcision of Sheikh Ahmed's son, a boy nine years old, and three little negresses, his slaves, whose ages were from six to seven years. Paraded about the town in gaudy attire on horseback, the boy was accompanied by the never-ceasing tarabooka, clapping of hands, and singing of a host of the performers of the previous evening. Every kind of animal capable of a gallop, from the lofty dromedary to the donkey, was brought forth on the occasion. Their riders, with frantic ejaculations, clashing of swords, and discharge of firearms, to the imminent peril of their lives, performed all sorts of feats of equestrianism at the head of a long procession.

In the afternoon, on its return, fortunate was the person who could obtain a seat in the divan of the Sheikh, or its portico—the large courtyard and thoroughfares leading thereto being crowded by multitudes who defied the heat when a *fantasia* was going on. The children to be circumcised were in the interior and private part of the house, whence proceeded uproarious singing, amidst monotonous sounds of tarabookas. Now and then shrill cries from the women, responded to by shouts of joy and the discharge of firearms by the men, in the outer court and road beyond it, arose, for the double pur-

pose of encouraging the children to endure the tortures inflicted and to deaden the screams of the agonised sufferers. The poor girls, held down by several women, were scarified in such a manner as to lose all traces of their sex after convalescence. Their recovery required forty days' confinement on an angerib, whilst ligaments attaching the knees and big toes together precluded all except a trifling change of position.

On marriage and accouchement further operations necessarily take place; and so wedded are the Kordofanese, and indeed the entire aboriginal and Arab population of the Soudan, to this barbarous custom, that occasional attempts of the Egyptian authorities to suppress it have been fruitless. Another trait of some of the natives of Lobeid, of which the Turks have to bear a considerable portion of the onus, is the entire mutilation of the handsomest negro boys, for the guardianship of the harems, by which a few individuals drive a thriving trade.

Mustapha Effendi, and some of the few military officers who remained in Lobeid, complimented us with a series of soirées *à la Turque*. The *pièce de resistance* of the repasts, in each instance, consisted of an entire roast sheep, which suffered considerable mutilation from the fingers of the whole party. The entertainments terminated with dancing, in costumes bordering so nearly on *au naturel*, as, perhaps, if witnessed by our stars of the ballet, might have created feelings of jealousy.

CHAPTER XIX.

JOURNEY IN DAR HAMR — ARRIVAL AT FARSHA — A LAWSUIT AND TRIAL — THE DECISION — THE HAMR TRIBE — VALUE OF THE WATER-MELON — THE BAOBAB — THE GARAT INSECT — A VENOMOUS SERPENT — EFFECT OF THE RAINS — LOBEID AFTER THE RAINS — THE EXPEDITION AGAINST THE SELAEM — RECALL OF THE GOVERNOR — BEAUTY OF THE SCENERY — ATTACK BY THE KABABISH — THE CARAVAN SURPRISED — CAUSE OF THE ATTACK — RECONCILIATION — TRAINING OF THE YOUNG CAMELS — FLIGHT OF LOCUSTS — RETURN TO THE NILE — STAY AT KHARTOUM — INTERMITTENT FEVER — DISEASES, AND NATIVE DOCTORING — GUINEA-WORM, AND ITS TREATMENT — TREATMENT OF SMALLPOX.

We now made another move towards the western part of the province, Dar Hamr, or the Red Country; its principal nomade tribe, the Hamr, providing us with the necessary camels and guides.

Our first important halt was at the house of Ismain Wallad Minaim, Sheikh of the Hamr, at Farsha, where, and in several adjoining villages, unlike most of the nomades, a great portion of his tribe lived in reed huts. Ismain had long since succeeded his father Minaim to the chieftainship of the Hamr, to whom he had endeared himself by his foresight and daring in predatory warfare against neighbouring tribes, by which he enriched both himself and tribe. Such was

the attachment and devotion of his followers, that they swore by him; and so sacred was the oath considered, that it never was doubted. Many of the latter, however, surpassed him in worldly store; his excessive good-nature, unbounded hospitality, and a love of arrachi, acquired from the Turks, having despoiled him of many a herd of cattle, or deriba (one hundred in number) of camels.

On the side of a gentle slope, some hundred huts formed the village of Farsha, the most conspicuous being the domicile of the chief.

Ismain met us on the outside of his fence; and after tiring out each other's patience with endless pattings of the palms of our right hands, and repetitions of the word "Taibeen" (Are you well? or, How are you?)—neither party ever dreaming of answering the question—we were conducted to the centre of the yard, to a spacious rakuba, where we found a numerous party of Arabs squatted on the sand—its floor. In lieu of coffee we were helped to merissa.

Our arrival caused the temporary postponement of a trial between two Arabs, who pleaded their own cases—our host, in his capacity of chief, being judge. The case proceeded, affording us infinite amusement. It seems the plaintiff had, some years before, consigned a number of brood-camels to the defendant, allowing him their surplus milk as payment for his care. But as the infant camels grew to maturity, and were capable of service, contrary to agreement and the custom of the country, they had been worked;

this by accident reaching the ears of the owner, he now sought redress. The defendant obstinately refused to admit the charge, until, the camels having been produced, the Arabs present decided that their backs bore distinctive marks of the saddle. The chief then addressing the defendant, the following dialogue took place :—

Chief.—" Well, to what use did you apply these camels ?"

Def. (hesitating).—" I only tried a saddle on occasionally, in order that my brother might have less trouble in training when he required them." (A laugh from the Arabs.)

Plaintiff.—" May I divorce my wife if he has not let them for hire for the last six months."

Def.—" By the Sheikh ! you lie !"

Chief.—" Well, how did you employ them ?"

Def.—" I don't know."

Chief (striking a large amulet attached to his arm). —" By this holy book, tell me the use you made of the cattle."

Def.—" By that book, and by Ismain himself, I only employed them to carry my own grain, and the water for my own consumption."

Plaintiff (furious).—" By the Prophet, and by my own son, you shall pay me for it."

An angry altercation at this stage took place between defendant and plaintiff, which required all the authority of the chief and the intervention of the Arabs to allay.

As soon as silence had been established, business proceeded in a more regular manner.

Chief, to Plaintiff.—"What proofs have you that the defender let out the camels for hire?"

Plaintiff.—"The backs of the cattle and their indifferent condition to any Arab are sufficient proof."

Chief.—"Have you no further proof?"

Plaintiff (sulkily).—"No."

Chief, to Defender.—"You have evidently committed a breach of trust, for which you will honestly give up every brood-camel, and the whole of their progeny, to their owner." Then, turning to the plaintiff: "And as for you, you are a disgrace to the tribe for paying so little attention to your own cattle; and, considering you more culpable than the defendant, I shall confiscate the neglected cattle, now in the yard, of which I trust to take better care—be off;" and the discomfited men left the presence amidst the jibes of their companions.

Entirely at the mercy of the Sheikh regarding our departure, experience had taught us the inutility of running counter to the dilatory habits of the Arabs; and, quietly resigning ourselves to the Sheikh's good cheer, we, without comment, accepted his statement as decisive, that a delay was necessary, in order to replace some of the rather jaded camels by stronger animals, which he had sent for from a distance.

The Hamr originally emigrated from Darfour, and inhabit the deserts from its confines to Farsha. The Turks are still unacquainted with some of their settle-

ments, but have a suspicion that they, in no inconsiderable numbers, inhabit the south-western desert, and communicate with Darfour; hence their governors know neither their numbers nor the amount of cattle they possess. Neither threats nor encouragement could induce Ismain to furnish the government with this information, although he suffered at one time, with great equanimity, a lengthened incarceration in the prison of Il Obeid for his obduracy. The flight of his tribe into the wilds of the desert, doubtless according to his instructions, secured his liberty; and as this restored the fugitives to the government, and secured to it no mean amount of taxation, it was judged more advisable to court the powerful chief than to offend him.

They are extensive camel-breeders, and at the same time no mean cultivators, for which purpose they inhabit villages within the confines of the province. Their being the great carriers to and from Darfour, from which they derive a considerable source of profit, reconciles the Hamr to settling in the province and bearing the imposts of the Egyptian government.

The nearest, and indeed only, spring, is near a group of basaltic hills called the Nedjar, about six miles distant in a south-eastern direction, whence the population of an extensive circuit draw their supplies of water. Every morning a caravan of camels leaves Farsha, and returns in the course of the afternoon, each camel laden with two large leather vessels, called rai, made of tanned bullock's-hide: these are furnished

with a large mouthpiece at the top for receiving the water, and a smaller one at the bottom for its discharge — both of them closed by means of leather thongs.

The Dar Hamr is also inhabited by the aborigines, who, notwithstanding the privations those inhabiting the more distant parts endure from the want of water during several months of the year, prefer it to other parts of Kordofan, on account of a slight superiority of its soil. During the rains, some few natural tanks, called foulas, and hollow baobab-trees, retain supplies of water for perhaps three months' consumption. But in the hot summer months many communities subsist solely on their supplies of water-melons, which they collect in great numbers after their harvest. The water-melon is indigenous to Kordofan; and in addition to this, quantities of seed are sown in the corn-fields, which produce in incredible quantities. When kept for some time, the inside of the fruit becomes liquid, and forms such an effectual substitute for water that man and beast are able to exist on it.

The Arabs clothe themselves in ferdas, and plait their hair, and, daubing it with grease, require no head-covering. Ismain wore a wide and long shirt, and a tagyeh (a small cap).

The Hamr, on an emergency, can mount a couple of thousand men, most of them in mail shirts and helmets. They are formidable to their neighbours the Meganeen and Hababeen on the north-west, and the Kababish on their northern boundary. With the

latter, which has long been reputed the most powerful tribe of the Kordofan, the Hamr are almost continually at feud; and although the former outnumber them in horsemen, the Hamr, better supplied with armour, have frequently beaten them. Their battles take place in or shortly after the rainy season, in the far interior, and away from all interference on the part of the government, which, when all is over, and both tribes return to their usual domiciles, endeavours to bring about the return of captured herds and peace. Although promises, and even oaths, upon these occasions are made by the belligerent chiefs, it is understood that being compulsory, or undertaken as a matter of form, they are not binding; and as soon as the parties are out of sight of the divan, they are consigned to oblivion.

Leaving Farsha, we proceeded through the extensive plains of Dar Hamr, the most conspicuous objects in which were its gigantic baobab-trees: mimosa and neback-bush formed large woods, whilst the villages were few and far between. The not unfrequent appearance of dilapidated huts denoted deserted villages. The inhabitants had been driven to adjacent localities by an insupportable accumulation of insects called garât harbouring in the sand, which furiously attack both man and beast, and nothing but a change of residence can get rid of them. Camels become exceedingly restless when bitten by them, and refuse to lie down. In the neighbourhood of wells, where the frequent visits of cattle make them very abundant, a

seat under a tree is only tenable on a few branches of the tullach-bush, which they do not approach.

Arriving one evening at a large settlement, we had scarcely installed ourselves in the Sheikh's rakuba when shrill cries of the women denoted the presence of death. The Sheikh informed us that a valued negress who had reared his children had been bitten by a serpent at the well; and so fatal was its venom, that the negress would certainly die. To a request to see her, in order to apply some remedy, he replied that it was quite useless, the poison of the serpent being deadly. Persisting in my desire, I was shown into an inner court, where, extended on the ground, I found a powerfully-constituted woman, past the middle age, in whom life was still apparent. Speechless, she could reply to none of my questions, but her weeping fellow-slaves told me that the reptile had bitten her in the foot. By the light of a candle, I discovered a few small punctures on the right toe, and, cutting into them with a razor, the blood flowed freely. From a small medicine-chest I produced a phial of salammoniac, with which I saturated the wound I had made; and, mixing a dozen drops in some water, poured it down her throat. Then, bidding her master place her on a couch, and cover her up well, I left the rest to Providence. Although I had effectually cured poisonous scorpion wounds, never having had a trial on serpent bites, I was by no means certain of success; and while thanking me for my attention, the Sheikh and the village wiseacres

were certain death would ensue. My first thought in the morning was of the suffering negress, and to my astonishment they told me she was following her usual occupation of drawing water. It is needless to say that the surprise and gratitude of the Sheikh and the inmates of his house were boundless; and although proud of my success, I was glad the departure of our caravan furnished me with an excuse to rid myself of the importunities of a crowd of real or pretended invalids.

It being now the month of June, the rains, as usual, heralded their appearance with a few slight showers; but towards the end of the month, the rain, lightning, and thunder are fearful. The approach of a storm is indicated by the appearance of a small black spot upon the eastern or southern horizon, which, soon rising in the heavens, emits flashes of vivid lightning and terrific peals of thunder. The sky opens, as it were, and pours torrents of water upon the greedy earth. Seldom does the storm exceed twenty minutes, and it rarely occurs twice in the day. Frequently intervals of a week or more take place between them, when again the storm is hailed by herd and husbandman. The first few showers are followed by a change so glorious, that it would require a magic pen to describe the sudden conversion of sterile plains into rich pasturage. Trees are covered with fruit and flowers, hiding almost every leaf. Birds of rainbow plumage enchant the ear, though their song is of short duration; whilst insects delight the eye with their gaudy colours. Animals

gaily disport themselves, and all nature is redolent of life. Innumerable migratory birds, such as the ibis and black stork, return, gladdening the villagers, the summits of whose huts are chosen by them for the construction of their nests—each settler being looked upon as an omen of good-fortune.

Lobeid—to which we had again returned, bringing with us numerous specimens of most valuable iron ore—had undergone so miraculous a change as made it difficult to identify it. The barren ground was everywhere covered with luxuriant verdure, and the monotonous, dry, thorny hedgerows lining each side of many a thoroughfare were intertwined with varieties of beautiful creeping plants. Pretty wild flowers ornamented every nook and grassy plain, whilst the enclosures, cultivated with dourra and duchn, had reached such a height that only the tops of the huts were visible. The reed hut itself had undergone a change, and only here and there displayed its original colour through a maze of the wide and spreading leaves of the gourd.

Mustapha Pacha had, the day before our arrival, returned from his "gasoua," as such expeditions are termed, and the troops were daily arriving in detachments. Ably conducted by his guide, he had successfully pursued the fugitive Selaem, a subdivision of the Bagara, along the west bank of the White River, to the territories of the Shillook negroes; and, after several skirmishes with them, had possessed himself of many thousand head of cattle. The greater portion had

been sent to Khartoum for conveyance to Egypt, and the remainder, in charge of the troops, were daily expected at Lobeid. Notwithstanding the loss of several killed, and so large an amount of cattle, the Selaem preferred flight and poverty to submission to the Egyptian government, from whose attacks they would in all probability enjoy a respite for several years, when their augmented herds would again attract the avarice of the Turks.

Hundreds of cattle had been slaughtered for food for the soldiery, and perhaps as many more had fallen from fatigue on the road. A certain portion having been set aside for the consumption of the garrison, the troops were paid their arrears—one-third in money, and two-thirds in cattle—which the unfortunate soldiers were glad to dispose of in the market at reduced prices. Native merchants purchased the remaining herds at the government valuation, and bartered them for slaves and ivory with the Bagara. Several horses had been taken during the gasoua, which were allowed to remain the property of their captors. Two of these animals, which the Pacha had possessed himself of, were remarkably fine cattle: one was a well-bred bay mare, and had evidently been held in high estimation by its owner, who had ornamented her ears with gold rings.

The arrival of the returning army and its numerous followers created no trifling sensation in the town, which the unusual circumstance of the payment of the troops, who received ten months' arrears, consider-

ably increased. The friends of some few soldiers who had been killed, or had died during the expedition, vented their sorrow in wild shrieks, and, covering their heads and besmearing their faces with ashes, rushed madly through the streets. After this demonstration of grief, apparently to apprise their friends of the loss they had sustained, they received their visits; and as each individual approached, getting up a cry for the occasion, he bellowed or hiccuped forth some unintelligible sounds, which, received as condolences, were replied to by "Il hamd il Illah" (thank God).

The only drawback to the general mirth was an order the Pacha had received from the Viceroy, signifying his removal from the governorship of Kordofan, and his immediate return to Cairo. Resigning the reins of government to the temporary care of the colonel of the regiment quartered at Il Obeid, in the course of a few days he proceeded on his journey, much regretted by the population, who showed their attachment to him by accompanying him *en masse* several miles outside the town. Many of them, indeed, did not take leave until they saw him to Kedjmar, on the confines of the northern desert, between Kordofan and the province of Dongola.

My own mission to Kordofan had also been completed; and with several camel-loads of iron ore, collected from different localities, Ibrahim Effendi and myself retraced our steps over the route we had travelled to Khartoum. The country had now wonderfully altered in appearance. Its bleak corn-fields were

now one mass of the most luxuriant foliage of the duchn, and the yellow tints of the dried grass and barren spots of the plains were replaced by a universal green. The bush, too, had put on its best attire ; and, accustomed as I had been for years to the sterile deserts of Egypt and Arabia Petræa, it seemed as if I had been transported to fairyland. When in the Akaba, between Hashaaba and Helbé, I allowed the caravan to precede me, under the charge of Kerata, the kaimakam of Omzarzoor, four soldiers of infantry, and a bashi of Hussein Kashef's, whilst the magnificent shade of a group of trees bordering on a large pond of beautifully clear water held out sufficient inducement to pass the heat of the day, with two or three followers, under their shade. Beautifully plumaged birds flew to and fro, and furnished several welcome specimens to my collection. The lengthening shadows warning us that the day was wearing on, reluctantly we left the charming spot to overtake the distant kafla (caravan).

I felt the loss of my companion, whom I had sent on with despatches for the Governor-General. With me were only the collector Ali, Said a fine negro lad, the effendi's slave, and Almas my pipe-bearer. Said led a thoroughbred Arab horse, but lately the property of the Pacha, and which, given to Hussein Kashef, I had purchased of him.

Passing on through delightfully verdant glades at as hard a pace as our running guide, furnished us from the last village, could maintain, shortly before sunset

shrill but distant cries, proceeding from the bush in front, greeted our ears, and brought our guide to a dead stop, as he felt they were of no good augury. Turning his fears into ridicule, we proceeded onward as before, when the nearer repetition of the cries again arrested our guide. Attracting our attention with his lance towards a few Arabs hurrying out of the bush in the direction of the path, he expressed himself positive that some mishap had occurred to our caravan from the Kababish, who, with herds and flocks, now occupied the Akaba prior to proceeding to the western deserts. During this brief explanation I had noticed a succession of Arabs emerging from the right and left in the direction of our route, but towards a spot far in front of us. Not liking the aspect of affairs—although I could scarcely believe Arabs would dare attack me or my caravan, guarded as it was by soldiers of the Egyptian government—I congratulated myself inwardly on the possession of a horse. Confiding my dromedary to the guide, with a word of encouragement to my followers, and charging them to withhold their fire until they heard the report of my own arms, I led on at a canter. Ali and Said were armed with double-barrelled fowling-pieces and Turkish pistols, and their looks encouraged me to believe they would make the most of them. For myself, mounted on as good a horse as ever bore saddle, with a pair of long double-barrelled pistols in the holsters, and a rifle on which I knew I could depend, I felt myself equal to any emergency.

We had not proceeded far, when, turning a cluster of trees, I caught sight of our camels lying down motionless, and some score of pilgrims in precipitate flight towards me. They were Takroori from Western Africa, and at Il Obeid had joined my caravan for safety; but, fallen on by the Kababish, and some of them wounded and beaten, they had lost all they possessed. I could glean nothing from them of the fate of the soldiers and camel-men, of whom I could see no trace.

It was now no longer doubtful that the caravan had been taken; but how it had happened, and what had become of the cowardly soldiers, who had arms and ammunition in their possession, were questions I could not answer. At some two hundred yards in front lay the still laden camels; and beyond them, to the left, on the skirt of thick bush, was a strong group of Arabs on foot, their bright lances reflecting the sun's declining rays. At their head, riding a grey horse, a man, also armed with a lance, struck me as their leader; and being the only party visible, I at once charged them, my gallant little band following. They were fast disappearing in the thicket, when, as we passed the camels at perhaps one hundred yards to my right, I recognised the voice of Corporal Kerata proceeding from the midst of them. A glance in the direction of the voice, to my astonishment, showed me a still stronger party of Arabs kneeling in rows directly along the path in front of the cattle, by which they had previously been hidden from our view. Pulling

up short and turning towards them, I perceived they were in military array, in long lines of three or four deep. Each man with his left hand covered himself with an oblong shield, whilst the right held a formidable spear. The loud amân (pardon) of Kerata was the only sound; but still I saw nothing of him, and therefore inferred that probably he and his party were bound. The Arabs were motionless; and while I waited an instant for my men to wheel into position and steady their excited cattle, in order that they might take the better aim, an Arab of gigantic proportions from the hindermost rank sprang to his feet, and, poising his lance as if to throw it, showered forth a heap of invectives against the whole generation of Turks. His body was bare to the hips, and his thick plaited hair, sparkling with butter, descended to his shoulders, whilst his broad chest and powerful limbs denoted no ordinary strength. No better target could be obtained, or one more worthy of my rifle; and, taking deliberate aim, one second more and he would have fallen, when a strong grasp on my rifle saved his life. It was Kerata shouting amân at the top of his voice; and on his refusing to let go his hold, in disgust I threatened to shoot him with a pistol. Some half-dozen unarmed Arabs now appeared, from whence I knew not, and, kissing my feet, joined the corporal in his cry of amân. They begged me to forgive the wild doings of Arabs accustomed only to a desert life, who, acting on the impulse of the moment, set their chiefs and reason at defiance.

Recovering my equanimity, explanations followed, from which it appeared that the Bashi soldier was the cause of all the evil, by stealing a sheep from the herd of a little girl. On its throat being cut, she issued the shrill war-cry, and the Arabs pasturing their herds in the bush bounded to her relief. The dastardly soldiers allowed themselves to be disarmed without a struggle, and, when I came up, were ignominiously crouching amongst the camels. The camelmen had fled, but, now that order had been re-established, they soon reappeared.

The bows and arrows, water-vessels, wooden tablets, &c. &c. of the pilgrims were all returned; and on my ordering the man to pay for the sheep, the Arabs declined receiving it, and swore they would present me with any number I liked, so glad were they to have escaped bloodshed. The body at the head of the caravan retired; and from enemies we became fast friends, the first proof of which was their conducting us to their bivouac, where they regaled most sumptuously the whole of my followers, including the pilgrims.

The tents were formed of thick woollen cloth of their own make, suspended on a light wooden framework, and, picketed to the ground, were impermeable to rain. Long parallel lines of small tents, called "shugga," formed the camp. Their internal arrangements were very similar to the mat-covered habitations of the Hassanyeh.

The milking of the cattle, comprising cows, goats, sheep, and brood-camels, engrossed the attention of

the male and female inhabitants of the camp until long after dark, and my whole party may be said to have revelled in milk. The naga, or female camel, allows herself to be milked by her master most patiently. For some time after birth, the offspring is allowed the whole of its mother's milk; but as soon as it has acquired a certain amount of strength, and commences to browse upon leaves and tender shoots of shrubs, two of its mother's teats are reserved for its owner, by being tied with a leather thong to a piece of stick reaching from one teat to the other. After some time, the young camel, which always accompanies its dam, is deprived of another teat; and when it is able to support itself by browsing and grazing, the whole four are secured for milking, and the entire udder is covered with a network of thorns, all pointing outwards.

All cattle, when young, are more or less interesting, but none more so than the young camel when reared in a state of nature, as by the nomade Arabs. Never allowed to encamp on dirty ground, they are exceedingly clean; and their gambols with each other and their dams are most amusing. During our journey over the remainder of the Akaba we passed numerous encampments, and the quantities of brood-camels and their young possessed by these Arabs was surprising. It is difficult to state what may be the number possessed by the Kababish, as they will furnish no one with an idea of it; but the annual tax to the Egyptian government amounts to five thousand camels;

and individuals have been pointed out to me as possessors of from two to three thousand each: the total amount must therefore be very considerable.

The Kababish, poor to an extreme in tradition, believe that they are of Megrebbin extraction, and that, driven from their homes in the territory of Tunis by Aboo Zeyd il Hellali, after wandering about in the desert from oasis to oasis, they at length found their way to the uninhabited and fertile plains of Kordofan, which they have, with the exception of a few years after the Turkish invasion, ever since occupied. They inhabit the desert between the cultivated district of Kordofan to Hafir in Dongola, and are subdivided into from fifteen to twenty communities, some of whom have no connection with other parts of the tribe, but the greater part acknowledge the supremacy of Fadl Allah Wallad Salim, chief of the most powerful body of the entire tribe, the Nurâb. For a correct and minute description of the ramifications and habits of the Kababish, I cannot do better than refer the reader to the able and interesting work of Mansfield Parkyns, Esq.

Shortly before our arrival at Helbé, our passage was literally stopped by the most extraordinary flight of locusts I ever witnessed. An immense quantity of these insects flew in so compact a mass across our path that they appeared like a wall about twelve feet high, and of such density that not a ray of light was emitted through it. On the top of this dense column, individual specimens might be distin-

guished as they sportively elevated themselves ; and the noise they made whilst rushing through the air was not unlike the roaring of the sea. The column appeared endless, and was attacked by the camel-men and Takroori pilgrims with all sorts of missiles, without, however, effecting a breach, or producing the slightest deviation in their flight. As soon as they had passed, the damage became apparent by the great number of the killed and wounded, which, roasted on the spot, were greedily devoured. Curiosity tempting me, I partook of several of them; and were it not for the crispness imparted by the fire, the taste was not unlike that of vegetable marrow.

Water now, in the height of the rainy season, being abundant, either in ponds or streams running through wooded glens, recalling to my mind many a familiar brook amongst my native hills of fair Glamorgan, we left Helbé and Aboo Garâd to the right, and passing through the settlements of my old friends the Hassanyeh, now occupied with their duchn-fields on the sandy heights, after ten days' easy travel from Lobeid we arrived at Omr-dur-mân.

The Niles had now, on the 5th of July 1848, reached very nearly their extreme heights. The White River, just above its junction with the Blue Nile, its greyish-coloured waters compressed between two steep banks, was about five hundred yards wide; and a short distance above this, where the right bank only sloped gently back, the breadth must have been fully eight hundred yards. Its greatest depth was twenty-

two feet, and it ran at this point about two and a half miles per hour. Opposite the house furnished me by the Governor-General on the Blue Nile at Khartoum, the stream, of a dark-brown colour, enclosed between precipitous banks, was seven hundred and fifty yards across and nearly twenty feet deep, its current being nearly two miles an hour. The temperature of the waters of both rivers was 80° Fahr.

The aspect of the house I occupied was northerly, and only separated from the Blue River by a small yard surrounded by a high wall, in which were a few beautiful date-palms and a widespreading sycamore. Several rooms, on a level with the yard, comprised kitchen, store, and servants' apartments. Above was a large divan, and a good-sized bed-room on each side, with bath-room attached; while a large portico in front afforded a delightful view of the Nile, and the mountains in the neighbourhood of Kerari. This portico, during the summer months, exposed as it was to the refreshing north winds which then prevail, must be a delightful lounge; but now, during the rainy season, when the wind, if there was any, was invariably from the south, not a breath of air stirred the foliage of the trees in front of it.

The windows of the divan, although opening to north and south, afforded no current of air; this was effectually impeded by a dense forest of date-palms at the back. Living so many months almost entirely in the open air, the confined atmosphere was intoler-

able: repose was out of the question; and successive sleepless nights producing nervous debility, an attack of intermittent fever was the result. Its approach is invariably indicated by a loss of appetite and uncontrollable fits of yawning. After these premonitory symptoms, a cold fit, so intense as to make the teeth chatter, comes on. No amount of covering produces warmth, and now the wirdé (the native term for fever) has commenced. The shivering in a few hours is succeeded by a hot dry fit, during which the pain in the head is excessive, and delirium sometimes occurs. In the course of a day, perhaps, perspiration relieves the sufferer, but he finds himself utterly exhausted; and had he been bedridden for months, his frame would not be more enfeebled. During the intervals, generally of two, but sometimes three, days' duration, quinine is administered, which in most instances effects a cure; but a month or two hardly suffices to reinvigorate the system from the severe shock it has received. Exposure to the sun or the night air is certain to produce a relapse, which often proves more obstinate than the original attack. Fortunately I suffered but one attack; and my doctor, Monsieur Peney, to whom I have before alluded as being in the service of the Egyptian government, recommended a change of residence to a higher position in the town, where, under the influence of a breeze, sleep was practicable, and I escaped all return of the fever.

In the middle of the rainy season people are considered fortunate to be attacked by fever, as it is

more easily cured at that time than at or after its termination, when the quantities of miasma that exude from stagnating waters and drying vegetation render it more severe and obstinate of cure; and unfortunate indeed is he whom winter overtakes with fever on him, as its cold north winds stimulate and nurse his disease, very generally until the heat of summer comes to the exhausted patient's relief.

Strange to say, the natives bear their wirdé with indifference, few of them even attempting a remedy; and those who do, resort to one that might kill a horse—namely, a draught of a pound of melted butter on an empty stomach.

Occasionally, but rarely, the fevers become malignant and fatal; but, generally speaking, they are not dangerous, and years may intervene before a person is again attacked. To cite my own experience, after two successive years of attacks during the rains, I have been allowed a respite of nine years without a symptom. A dose of butter, and burning with a hot iron when suffering from internal pain, are the grand remedies at the command of the nomades and the bulk of the people. The fakeers' doctoring propensities I have alluded to; and in addition, in the towns, a few persons professing a knowledge of herbs assume to themselves the power of healing.

In addition to the wirdé, as in all hot climates, diarrhœa, dysentery, liver-complaints, and Guinea-worm, are the prevailing diseases; the most disastrous of all is smallpox. Ophthalmia and sun-stroke are of

rare occurrence. Epidemics such as plague and cholera are very rare, the former only having been once, and the latter twice, known to have appeared in the Soudan. In all inflammatory diseases, the hot iron is the universal remedy, and in Guinea-worm is a never-failing one. This fearfully distorting malady occurs only amongst the barefooted part of the population, and its period is confined to the rainy season. Attacking generally the foot in the first instance, the swelling extends frequently to the knee to a loathsome extent, and is accompanied with excruciating pain to the sufferer. At last a small soft spot presents itself, as if suppuration was coming to a climax, into which a red-hot nail is thrust; and, in nine cases out of ten, in a few days this effects a cure. Sometimes, however, two or more such places in different parts of the limb require as many firings, which at last becoming "too hot" for the disease, the cure is certain. Another method, not so much practised, is to allow the spot apparently suppurating to burst, when a thread-like substance emerges. This, the real cause of so much pain and swelling, is a long and almost endless worm, perfectly white, and of the substance of a thick cotton thread. Protruding sufficiently to be laid hold of, it is wound round a piece of reed as thick as a straw, and gently extracted by turning the reed until resistance is experienced, when the reed is attached to the part. Each day the worm, morning and evening, is wound out of its unwelcome hiding-place; and an expert hand, in the course of a few days, will succeed

in extracting the entire worm, when the disease disappears. If, unfortunately, the worm is broken during extraction, it still continues to torment the patient; and, causing great pain, eventually reappears in another locality, when the operation of winding it out is recommenced.

The method of treating smallpox—which is, I believe, perfectly unique—may also be worthy of notice. As soon as the disease is pronounced, a bed of ashes is prepared on the ground, upon which the patient is laid in a state of nudity, and from which he is not removed until either carried to the grave, or until, by a marvel, he recovers. The only remedy applied is the juice of raw onions to the eyes when they become attacked; and so obstinate are they in their belief of the efficacy of ashes, with which the unfortunate patient becomes encrusted, that in many instances I have been unable to dissuade them from the cruelty they were ignorantly committing.

CHAPTER XX.

A CHANGE OF OCCUPATION—THE WHITE NILE—DEPARTURE ON TRADING VOYAGE—VOYAGE UP THE RIVER—LEAVE THE SOUDAN—ADVENTURE WITH A CROCODILE—THE FIRST SHILLOOKS—THE ABBA ISLANDS—THE JEBELEIN—BAGARA FILIBUSTERS—ASSAULT BY A HIPPOPOTAMUS—THE STOLEN PINCERS—A BAGARA CHIEF—SPORTING EXPLOITS—AN ELEPHANT—THE SHILLOOKS AND THEIR CAPITAL—HABITS OF THE SHILLOOKS—THEIR GOVERNMENT—A SHILLOOK CHIEF AND HIS FAMILY—HIS HAREM AND HOUSEHOLD—PRIMITIVE BOATS AND FISHING—ABUNDANCE OF CROCODILES—THE SOBAT RIVER—THE DJIBBA TRIBE—SCENERY OF THE RIVER—GREAT LAKE—THE NOUAER—NOVEL MODE OF SALUTATION—VOYAGE UP THE LAKE—DIFFICULTY OF ITS NAVIGATION—THE NATIVES HOSTILE—TRADING FOR IVORY—A BARGAIN CONCLUDED.

THE events of the following five years, for the most part on old ground, I pass over, only remarking that, after the death of my protector, Mehemet Ali Pacha, I left the service of the Egyptian government, and took advantage of the abolition of the monopoly of the produce of the Soudan to establish myself in the gum-arabic trade at Il Obeid, where I resided five years. It was, therefore, not until the year 1853, when that trade had become paralysed by native competition, and a greatly increased export from the west coast to the English markets, making it no longer remunerative, that I turned my attention to the far interior, the high-road to which was the White Nile.

This stately river had been navigated in 1839-42 by Mehemet Ali's expeditions under Selim Captân, and was accompanied by D'Arnaud and Mons. Thibaut, the former of whom published a map of the river as far as 4° 42′ N. The White River now for the first time eclipsed its tributary the Blue Nile, and without hesitation it became acknowledged as *the* Nile. Subsequently to the above expeditions, Brun Rollet and a few French traders navigated the river; but, with few exceptions, they confined their transactions to the beaten track immediately verging on it. The most adventurous of these was my friend De Malzac, formerly an *attaché* of the French Embassy at Athens, who explored several of the tribes in the interior west of the Nile, in lat. 7° N., and whose recent death at Khartoum is much to be regretted, as I believe he contemplated publishing a work on the fauna of the White Nile, to which he was capable of doing justice.

The acquisition of a commodious boat, and of some tons of glass beads, cowry-shells, and a variety of trifles in request by the negroes, furnished me with ample occupation for a couple of months; and then it was no slight task to select a score of men of various Arab tribes in whom I could place confidence, to supply them with firearms, and instruct them in the use of these. At length, after completing the loading of the boat with dourra and various kinds of provisions, I embarked on the 19th November 1853, with a boat's crew of twelve men, twenty various-coloured Arabs, from a light olive to dark brown, and two Dinka

interpreters. The crowds of people assembled on the shore to witness our departure shouted "God speed you, and a happy return!" The women, true to their wont the most numerous, rent the air with their shrill cries; while volley after volley from our firearms responded to them, as our boat glided down the stream. Passing Khartoum and the date groves beyond it, we were followed to the meeting of the Niles; then we unfurled our sails to the sharp north breeze, and rounded the point, when, fairly on the White Nile, another volley bid a last adieu to my followers' sweethearts and wives.

On the decks, crowded with nondescript packages of clothing and bedding, confusion reigned; and now, the excitement having abated, when I called over the roll three of our men proved to be missing. We took in sail, and moored close to a large sycamore-tree, dignified by the name of Mochwo Bey, a former governor of the province, who there held jovial picnic parties, and who introduced into Egypt, from the neighbourhood of Khartoum, the seed of the celebrated Mocha cotton. We had not long to wait for our renegades, who, staggering under the influences of parting-cups, muskets, and baggage, cheered as they came on board. Our sails once more spread, we stemmed the current gallantly. The surface of the river, upwards of a mile wide, was lashed into long curling waves by the strong favouring breeze, and our boat heeled over every now and then as if it were on the ocean. The reiss (captain), seated on the prow,

watched every squall, and his warning cry of "Hhales!" was responded to by "Hader!" and the slackening of the sheets. Gaily we sped up the stream. The right bank presented barren mounds of drift-sand, with only an occasional shrub, to which the wooded western side presented a pleasing contrast. In the afternoon both sides were equally well covered with underwood of neback and thick groves of sont (*Mimosa Nilotica*), the former of which supported herds of hardy, black, long-haired goats belonging to the Fetkâb and Joumayeh nomade Arabs, whose frail mat tenements occasionally appeared in the thickets. Two small islands, annually inundated by the river, afforded them excellent pasturage after its fall. In the evening, Mount Adli, a long low hill of sandstone on the east, and Jebel Barinyeh, composed of trap-rocks on the opposite shore, were passed. On either side the banks were prettily wooded; and whilst passing close under a thick grove of sont, I witnessed for the first time the singular spectacle of flocks of the common Nile goose rising from the summits of the trees, where, I learnt, they built their nests. The stream became wider, and its course was checked by a group of fertile low flat islands, bearing crops of water-melons and a variety of beans, the property of the Wallad Moussa, who inhabited both sides of the stream. Crocodiles and hippopotami abounded: the former afforded excellent rifle-practice as they lay extended on the shores; whilst the existence of the latter was only apparent by their huge footprints

marking their nocturnal rambles. The ravages committed by them in the fields, by feeding on and trampling under foot the produce, exasperated the poor Arabs, whose only means of defence, consisting in fires and shouts, were treated with indifference by the unwieldy trespassers.

Before sunrise we passed Gotaena, a small Arab village on the eastern bank, where the fertile soil, irrigated by the Egyptian Sakyeh (only known in the Soudan since the invasion of the Turks), produced prolific crops of wheat. Prior to reaching Wallad Shellai, another group of rich islands afforded the Arabs excellent pasturage and arable land, of which, however, in the latter respect, they very slightly availed themselves. More pastoral than agricultural in their habits, the Wallad Moussa preferred the allurements of a wandering life, with their numerous herds of cattle, in the interior, to settling down to cultivate the fertile shore and islands, the value of which, being ignored, was neglected.

An hour's sail brought us to Wallad Shellai, the last important village of the Soudan, where a daily market was established.

Mooring our boat under the village, we proceeded to the purchase and slaughter of a bullock, which, cut up and dried, was destined to form the "mullach" (sauce) for the men's "assida" (porridge). One day's delay was the result, and was diligently employed by my careless crew and followers in getting rid of their last piastres for arrachi and merissa.

When again under weigh, we passed Tourra-il-Hhadra and the waving dourra-fields of my old friends the Hassanyeh, which constitute the granary of the White Nile. An immense expanse of invaluable soil, annually enriched by the Nile, here lay waste; and what might not be the wealth to be gleaned from it if properly cultivated!

A few miles beyond are a group of most beautifully-wooded islands, some of which have been partially cleared by a few enterprising Egyptian fellahs, and produced most excellent wheat, cotton, melons, and vegetables. One of those adventurous fellows but recently, whilst working at his "shadoof" (a lever for raising water), had been watched by a crocodile, which suddenly darted at him from out the river, allowing him barely time to jump into the excavation in the embankment formed for the working of his lever. Singing out lustily for help, he was followed by the open-jawed reptile, the onslaught of which was so furious that it jammed its shoulders so effectually between the sides of the pit—partially open towards the river-side—that, notwithstanding all its efforts, it could neither advance to seize its prey nor retire. The position of the man, as he forced himself to the utmost limits of his small prison, roaring for assistance, and invoking the Prophet and saints, may be imagined; whilst the fearfully-armed mouth of his enemy, threatening instant death, was extended within a span of his chest. His cries were unheard; but his comrades, attracted at length by the interruption of the water,

came to his assistance, and, spearing with a lance the helpless reptile, the fellah was released.

Farther south, the right bank again becomes sandy, and we pass the arsenal of the Soudan, comprising the government and private establishments, where most of the Khartoum boats are constructed from the sont (a species of mimosa) of the adjacent forests. Mount Arashkol, bleak in itself, but its base surrounded by extensive forests, was conspicuous in the west. Eleis—the last Egyptian settlement, in lat. $13\frac{3}{4}^{\circ}$ N.—is a small village inhabited by the Attiâb Arabs, and bears the name of its founder, an Attiâb chief.

Two tall naked black figures, with lances used walking-stick fashion, stalking carelessly with a few Arabs on the shore, were the first free Shillooks we beheld. During the inundation of the Nile, marauding bands of Shillooks in their canoes frequently drop down the stream, and surprise Eleis and the Arab population on either side of the river as low down as the vicinity of Wallad Shellai. So daring are they, that on several occasions, hiding their canoes in the reeds and bushes, they have undertaken excursions across the country to the neighbourhood of Sennaar, on the Blue River, made slaves of women and children, and driven off herds of cattle. The country bordering the White River is but thinly peopled: the natives, generally taken unawares, are incapable of defending themselves, and during the floods seek safety by retiring into the interior, where, half-way

between the Niles, the government has been compelled to place troops for their protection.

We were now proceeding beyond the confines of the Egyptian government, and leaving every trace of civilisation behind us. The banks on either side of the broad stream were clothed with thick bush, containing stately sont-trees. They were primitive forests, which doubtless had never been disturbed; but now their timber was sought by the Khartoum boat-builders, and huge trunks lay prostrate, possessed for the felling. The occupants of these imposing wilds were herds of antelopes and gazelles; and in the morning, a veteran lion or a female with her cubs, on our approach, would slink from the confines of the stream into the underwood. Small blue monkeys bounded from tree to tree, and now and then raced playfully along the open beach. The stream was wide, and the lowness of its banks admitted the floods far into the interior of the bush. No trace of man was visible.

Farther on, we passed through the broad channels of a maze of the most beautifully-wooded islands that I had ever beheld. Mimosa and heglig were the predominant trees; the magnificence and beauty of their rich foliages I cannot describe. Flocks of wildfowl, from the teal to the large black goose, afforded excellent sport as they flew past the boat; and as they fell into the stream, notwithstanding the presence of swarms of crocodiles, the sailors vied with each other in plunging headlong into the water after them. On one only of these beautiful islands were a few tem-

porary huts of some Shillook fishermen, who retired on our approach.

After several hours' sailing amidst the lovely intricacies of the Abba Islands, the wide open stream again appeared in all its grandeur. Wider, still wider, became its waters, as, under the influence of a strong north wind, we neared the Machada, or ford, Aboo Zaet, where it cannot be less than a mile and a half across. Its waters, however, though still swollen, were shallow, and a low calcareous reef, over which we crossed, proved an impediment to our boat, on which it frequently stuck. The strong backs of our sailors, however, helped us over the difficulties, although at the cost of cut feet on the sharp edges of the reef. The sides of the stream were slightly wooded, but the interior was open and sandy, though well covered with herbage. A group of bleak primitive mountains, some fifty miles distant — Jebel Kourm, inhabited by a mixed Arab and negro population—was plainly visible to westwards; and a solitary, equally naked mountain, but nearer the stream, on its right.

Jebel Hemaya next appeared, which, with Jebel Tefân, both barren trap-rock mountains on the east of the river, is known to the Arab boatmen as Jebelein, or the Two Mountains. They are nearly one hundred miles apart; the current between them is so slight as scarcely to be remarked, resembling a lake rather than a river. The Jebelein was long the subject of discussion by the sailors before approaching them, as, whether proceeding up or down the Nile

when becalmed, nothing but a long pull at the sweeps for days and nights can get them over it. Hitherto the country seemed uninhabited; but smoke curling over the tops of the trees to the west indicated encampments of the Selaem Bagara tribe. A little farther on, several of their horsemen, keeping pace with our boat, indulged themselves in gratuitously bestowing upon us insulting epithets, challenging us to come on shore. For some time no notice was taken of them; but, to convince them they were in our power, a rifle-shot was fired over their heads which immediately dispersed them, and the laugh was ours.

The Dinka, an extensive negro tribe, inhabit the eastern interior, where they cultivate dourra and duchn, and possess immense herds of cattle. They seldom frequent the river-side, except when drought in the interior compels them, as their inveterate enemies, the Shillooks and Bagara, join in expeditions to carry off their cattle and children. They are equally harassed by the nomade Arabs of Aboo Rôf, occupying the district to the east of them, about a hundred miles distant from the White Nile; and but for their valour, and activity in flight, they would have been exterminated.

The wind dying away and threatening a calm, afforded us an opportunity of seeing a filibustering Bagara party on their march against a Dinka settlement. Not more than a dozen naked horsemen, armed with spears only, rode bare-backed to the edge of the stream; and taking off the bridles and securing them

around their horses' necks, they took the water. As soon as the horses, led by a grey, got out of their depths, their riders placed their hands on the animals' quarters, and swam across the broad stream. On the opposite side a short halt took place, and, replacing the bridles, they led their well-conditioned horses towards the interior.

Towards evening, while we were making but very slight way up the sluggish stream, a violent rush in the water, and the cries of the men—"A hippopotamus! a hippo!" caused me to seize my rifle and bound from my cabin on deck. The brute had just dived, passing within a yard of the boat, and a bang and a crack announced the staving in of the small boat in our wake, and the rupture of the rope by which it was attached. Half-a-dozen of the crew, unbidden, leaped into the stream, and were up with the boat when gunwale deep in the water; they found its occupants, a few sheep, swimming about in it. Conducting it to the shore, we also made fast, when, hauling up our little craft, we discovered a hole a foot square in its bows.

The following morning, finding the carpenter, unused to such frail work, making a bungle of it, I took the tools into my own hands, and with the boards of a deal box succeeded in repairing the damage. Whilst this was going on a number of the Selaem Arabs had closed around us; and although amicably disposed, the young men, I perceived, were not disinclined to take advantage of our apparently defenceless position.

My own revolvers, worn around the waist, were the only arms we had on shore, which I was satisfied were sufficient; but, in case of emergency, the greater part of the men on board had ample means of putting the Arabs to flight. At noon the boat was properly repaired and again afloat; but on collecting our tools, we found an indispensable pair of pincers missing, and the Arabs had withdrawn. A solitary group of middle-aged men at some distance, sitting under the shade of some trees, were made acquainted with the theft, and were told, at the same time, that unless at sunset the lost article was forthcoming, the sack of their camp would be the result; and, with the best promises, they also retired.

At the prescribed time a group of seniors timidly approached the boat, their movements being watched by a strong party of armed men in the bush in their rear. Bearing a few gourds full of fresh milk as a present, they informed us that their chief occupied another camp at some distance, and in his absence it was difficult to master the turbulent youth; but that, if I would wait until the morning, they would produce the missing "iron," which no doubt some one had stolen to convert it into a lance. Explaining to them that the intrinsic value of the article was a trifle, but that in my present position it was invaluable, I added that, although at considerable inconvenience, I would wait, for which they appeared grateful.

The night had passed quietly; and at sunrise a large party of women, confidently approaching the

river to fill their jugs, informed us that the "thing" was found; and soon after a party of men produced the missing pincers. Several of the Bagara were induced to enter our boat, and could not repress their surprise at the armament they beheld. Presents of beads and sheep were interchanged, and we became friends. Talking over several matters, they told me they hunted the giraffe and elephant on horseback, slaying them with their spears; and that the filibustering party to which I have alluded had returned during the night, bringing with them five Dinka children whom they had surprised in a small village whilst the men were absent with their herds—the women and rest of the children having fled into the bush on their approach.

Their chief, Jaber, and a numerous escort, having heard of the affair, arrived before our departure; and, wishing to be at peace with me, brought presents of sheep, which were returned in cotton cloth and glass beads. He had been negotiating with the Dinka the release of five of his tribe, who, with their horses, had been taken in a marsh whilst retreating from an incursion against them, and had agreed to give forty head of cattle for each man and horse.

I assured him that, although all in my employ were Arabs, I had no connection with the Egyptian government, but that I was an Englishman. It required a world of patience to explain—and it still was incomprehensible—how it was possible that my nation was not subject to the great Islam's Sultan. He confided

to me in return that the attacks and pursuits of the Turks cost his tribe more than their regular tribute would amount to, which for years they had obstinately evaded, and that he seriously entertained the idea of making his submission.

A ripple on the water induced me to curtail the interview with the Bagara chief; and, distending our sails to the slight breeze, it tantalisingly filled them, and then died away, leaving them hanging helpless from the long yards. An occasional flap raised hopes, in a moment after to be destroyed; and there was nothing for it but to take to our sweeps. Sixteen hearty fellows, encouraging themselves with well-timed song and the best of will, could not propel our heavy boat more than two miles an hour: and at last, making fast on the opposite shore under a grove of mimosa, whilst my men collected firewood, I sallied forth in search of game.

A Syrian, a pretty good shot, and formerly sergeant in an Egyptian infantry regiment, my favourite hunter, armed with a double-barrelled fowling-piece, bagged several guinea-fowl near the river; whilst I, with a couple of rifles, accompanied by four of my best shots, proceeded into the intricacies of the bush. A few hares and guinea-fowl were passed unheeded, but a herd of small antelopes, worthy of a rifle-shot, furnished us some sport: one of my men bagged one, whilst I stopped another. As we progressed into the interior, the country became more sandy and open, and a troop of magnificent giraffes, browsing off the

young shoots of some lofty heglig, made me wild with excitement. Wind there was literally none; therefore, to stalk them appeared feasible, and so it proved. Insisting upon trying my fortune alone, and taking off my shoes when nearing them, I brought the dark-brown bull within range, and a well-placed shoulder-shot made him reel and bound; and, after a couple of hundred yards galloping like a rocking-horse, he came down like an avalanche. The report of my rifle and my own mad antics soon brought up my men, and never was there such rejoicing. More men were sent for, and it was late in the afternoon before the animal appeared in fragments on board.

A good supper and a few bottles of arrachi produced the tarabooka and dancing. The height of good-humour reigned until nightfall, when, a breeze springing up, we were again moving under canvass. Towards evening on the following day we approached a large and most fertile island, apparently uninhabited; and, sailing close to it, the cry of an elephant brought me, rifle in hand, on deck. One bound and I was on the roof of the cabin, whence, sure enough, an immense elephant, with tusks fully five feet in length, trunk up, and his immense ears thrust forward, appeared, full swing, charging our boat. It seemed ridiculous, but the brute approached rapidly, and, allowing him to come on to the very brink of the embankment, I sent an ounce round ball bang at his right eye. Down trunk and about ship was performed instanter; and, coiling up his trunk, away he went at

a swinging trot across the island, into the river, up the opposite bank, and into the interior, at the same long trot, until out of sight, depriving me of as fine a pair of tusks as ever sportsman envied.

Passing Jebel Téfân, we sailed between a small group of low islands, where a few negroes were herding cattle on their rich pasturage. We now approached the Shillook settlements; and on the morning of the 27th November, the eighth day from Khartoum, we moored our boat to the left bank, under the town of Kaka, distant about a mile from the river. The first of the Shillook towns, it is also the most important—the only place where strangers are permitted to settle. It is the commercial town of the country; but the Meck, living in seclusion, does not honour it with his presence, and resides at a village some ten miles distant from it, and near the river.

Several Arabs from Kordofan, Khartoum, and Sennaar, carrying on a barter-trade with these people, may be almost said to reside there; and the Selaem Bagara Arabs and their wives mix freely with the natives. Slaves and ivory are the principal objects sought by the Arabs, in exchange for cattle-bells, glass beads, and a variety of valueless trifles. The Arabs dispose of their ivory freely; but, monopolised by the Meck, it is a forbidden article to the natives.

A large portion of the natives and Arabs collected on the bank opposite to our boat, and a market for our especial convenience was soon established. Bullocks, sheep, goats, fowls, excellent capons, maize,

millet, cotton, sesame, ground-nuts, and hides, were offered in exchange for glass beads; and these were also readily accepted by the Arab women for milk, butter, eggs, cotton-thread, and cloth, like the damoor of the Soudan. Very neat small coloured mats are manufactured and sold by the negroes, who, whilst bartering with us, were under the surveillance of some of the Meck's officials.

The Shillooks are a fine, tall, and well-made race, perfectly black, with short woolly hair. Their features are well formed, and few instances of an approach to flat noses and thick lips occurred; and were it not for the disfiguration caused by extracting the four lower front teeth, which is universal amongst them and the Dinka, they might be called good-looking. Both sexes live in a complete state of nudity until marriage, when the women wear a couple of dressed hides, one in front and the other behind: attached to the waist, they fall to the ankles, and are neatly embroidered with glass beads, and little iron rings and bells at the bottom to prevent the wind taking too great liberties with them. Fond of ornament, the women wear varieties of glass beads around their waists, necks, and in their ears, from the entire circumference of which clusters of small beads are suspended. Iron bracelets and anklets are worn in profusion; but the head, deprived of its natural ornament, is allowed to remain in unnatural baldness, and undecorated. The men are fond of a large ivory armlet above the elbow of the right arm;

this is concave on the inside, and is used as a pocket for small objects. Polished blue octagonal beads, and white beads in imitation of pigeons' eggs, form favourite necklaces; and on the wrists iron bracelets are highly prized. The head is decorated with small skull-caps of black ostrich-feathers, the tops directed to the back, not unfrequently ornamented with a circle of cowry-shells in the centre; and their arms consist of a club and a long iron lance, with a slightly-pliable wooden handle, beautifully balanced by a stout iron wire wound round its extremity. They stand in great awe of their Meck, who punishes offences severely. Plunder from each other, and murder, are followed by the consignation of the culprit's children to slavery, and his own summary execution. The Meck seldom proceeds beyond the fence around his own huts, and when he is approached, it must be on the knees. No one dares carry arms or stand erect in his presence; he is addressed through his officials in attendance, and his answers are conveyed through the same formal medium.

No regular tax is exacted from his subjects, but he considers as his own the tusks of all the elephants that are slain by them, and also a third part of the entire proceeds of plunder from neighbouring tribes. Traders are obliged to purchase his good graces by presents, and justice is administered for an equivalent in cattle or slaves.

The town of Kaka consists entirely of reed huts, and is surrounded by groups of tamarind and dôm

trees. A native chief, responsible to the Meck, maintains order; and strangers located there, by conciliating him with occasional insignificant presents, are protected by him from the pilfering propensities of the natives. Their language, totally different from the Arabic, is common to them, the Dinka and Nouaer tribes, as far as the sixth degree of north latitude. A day's sojourn sufficed to supply ourselves with all our little wants; and, anxious for adventure, we bade adieu to Kaka and its inhabitants.

Propelled by a fair wind, we passed village after village on the western bank in quick succession, in many instances with but five minutes' walk between them. Composed of uniformly tall reed huts, in close proximity to each other, the villages had a stiff and formal appearance, relieved occasionally by what was to me a new description of palm-tree, called the dalaeb, rising majestically between them. The branches, unlike those of the date-palm, were short; and from these, like a fan in circular form, a mass of long narrow leaves were suspended.

At one of these villages, Gooa, with a view to establishing a trade in hides, or if possible in ivory, I made the acquaintance of its chief, Dood, who, with several of the village elders, entered my boat; the bank being crowded with every man, woman, and child of the village. The chief, a man past middle age, struck me by his intelligent remarks, and a bearing as straightforward as it was dignified and superior to that of his companions. A few presents of beads

were greedily clutched by his attendants—he, however, receiving them as if they were his due; and, passing an order to one of his men, the trifle I had given him was returned by a counter-present of a sheep. On his leaving, I requested he would call before sunrise, attended by his sons only, when I would make him and them suitable presents.

Long before the appointed time, Dood and a crowd of men and striplings, with their inseparable accompaniments of clubs and lances, on the shore, awoke me from my slumbers; and as I appeared on deck, a rush took place towards me, with cries of "The Benj! the Benj!" (the chief) followed by salutations innumerable. As soon as these shouts subsided, Dood, disembarrassing his mouth with some difficulty of a quid of tobacco the size of a small orange, sat down by my side. My first remark was astonishment at the number of his followers, having expected none but his sons. "Oh, it's all right: you don't know my family yet; but, owing to your kind promise, I sent to the cattle-kraals for the boys;" and with the pride of a father, he said, "There are my fighting sons, who many a time have stuck to me against the Dinka, whose cattle have enabled them to wed."

Notwithstanding a slight knowledge of negro families, I was still not a little surprised to find his valiant progeny amount to forty, grown-up men and hearty lads. "Yes," he said, "I did not like to bring the girls and little boys, as it would look as if I wished to impose upon your generosity."

"What! more little boys and girls! what may be their number, and how many wives have you?"

"Well, I have divorced a good many wives—they get old, you know; and now I have only ten and five." But when he began to count his children, he was obliged to have recourse to a reed, and, breaking it up into small pieces, said, "I take no notice of babies, as they often die, you know: women are so foolish about children that I never care for them until they are able to lay a snare."

Like all negroes, not being able to count beyond ten, he called over as many names, which he marked by placing a piece of reed on the deck before him; a similar mark denoted another ten, and so on until he had named and marked the number of his children. The sum total, with the exception, as he had explained, of babies and children unable to protect themselves, was fifty-three boys and twenty girls,—viz. seventy-three.

After the above explanation, I could no longer withhold presents to the host on the shore; and, pleased with my donations, he invited me to his house, where I partook of merissa and broiled fowl, in which, as a substitute for fat, the entrails had been left. Expressing a desire to see his wives, he willingly conducted me from hut to hut, where my skin, hair, and clothes underwent a most scrutinising examination.

Each wife was located in a separate batch of huts; and after having distributed my pocketfuls of loose beads to the lady chieftains and their young families,

in whose good graces I had installed myself, I took leave of the still sturdy village chief.

The eastern shore, the acknowledged territory of the Dinka, offers to view a large expanse of country covered with a thick crop of coarse dry herbage, with an occasional tamarind-tree or heglig. The Shillooks, in the absence of the Dinka, had taken advantage of the pasturage to herd their cattle on it, but, ready to recross the stream at their earliest approach, had constructed temporary kraals on its immediate confines. They cross the river on small rafts, constructed of bundles of a very buoyant wood called ambadj, tied together in a point in the front, and slightly elevated, distending like a cone towards the other end, and affording a seat for one or two persons. They are nine feet long, and four wide at the stern, and are propelled by a single small paddle. Sufficiently light for a man to carry on his back, they are drawn up on either shore, and, supporting each other, are placed on end to dry. The cattle, on a cry of alarm well known to them, plunge into the stream with little or no urging, and swim the river with impunity. Notwithstanding the abundance of crocodiles, the merest boys fearlessly traverse the streams on these frail rafts, but never without a lance, with which the reptiles are easily driven off.

The Shillooks are great fishermen, although they have neither hooks nor nets. The fish are speared; and many men and boys, on the banks and in the shallow parts of the stream, may be seen at any hour

of the day performing the operation. The spear consists of a square sharp-pointed iron spike, the corners of which are thickly barbed, and it is stuck into a handle about ten feet in length : a stout cord connects the spear to the upper end of the handle ; and when a large fish is struck, it withdraws the spear, which, attached to the cord, allows it to be played, until, exhausted, it is drawn to the shore by means of a landing-hook attached to a short wooden handle. The men wade after each other in rows of three or four, always moving against the current, and continually thrust their spears horizontally through the water, either to the right or left. Great cattle-owners, the Shillooks are also agricultural in their habits ; and in addition to grain, they grow a variety of vegetables, seeds, ground-nuts, and cotton ; and altogether they may be said to support themselves well.

We were now, according to D'Arnaud's map, about the 10th deg. of N. lat., and in a curve of the river were passing the largest island we had hitherto seen. Its length must have been upwards of twenty miles, and its breadth perhaps five. The richness of its soil, capable of the most luxurious production, was unheeded ; its fine pasturage only tempted the inhabitants of numerous villages opposite to it on the western bank to occupy it with their cattle.

Crocodiles were most abundant ; and although I hit scores of them so hard as to cause them to lash their long tails against the ground, and writhe with pain, I could not succeed in arresting them from reach-

ing the river, where, lost to me, numbers of them were destined to feast the Shillooks.

On the fifth day after our departure from Kaka, we arrived at the mouth of the Sobât, which, confined between high embankments at its junction with the Nile, is about one hundred yards wide; and on the 2d December, still under the influence of the inundation, was thirty feet deep. The Sobât—the first large tributary to the White Nile, proceeding upwards or southwards from Khartoum—drains a large expanse of country to the east. Its course, prior to its junction with the Nile, is tortuous and deep, although its banks are high. It has been navigated for a distance of perhaps two hundred miles, and is found to divide itself into three branches: the principal one, still navigable, coming from the north-east, is supposed to have its source in the Galla country; the other two branches, the one flowing from the east, and the other from the south-east, are only navigable during the inundations, and supposed to have their origin amongst the Berry, a dark-brown well-made race, above the average height of stature in this country, peculiarly fond of ornament, and of something resembling a taste for clothing, in the shape of large skins worn loosely round the body. To the north of the Sobât is the territory of the Dinka tribe; several branches also inhabit the district to the south of it, and have suffered considerably from incursions of the Nouaer tribe, by whom their villages have repeatedly been sacked, and their children carried off into slavery. On the south-

eastern branch are a very formidable tribe called the Djibba, a fine race, equalling the Shillooks in stature, but not in colour, their skin being a dark brown : their weapons consist of spears and clubs—the former, from the scarcity of iron, being frequently mounted with straightened antelope horns. Their lances are particularly sharp, and, in order to preserve the edge from injury, it is ingeniously protected by a covering of thick hide, removable at pleasure. Their wrists are also armed with a peculiar kind of iron bracelet, the base being about a quarter of an inch thick, and from one to one and half inch wide. It tapers out to a sharp edge, and, to protect it from injury, is also provided with a leather coating. Before grappling with an enemy, the leather is removed, and with the bracelet he inflicts severe blows upon his antagonist's face, or, closing with him, lacerates his flesh.

The warriors have a singular practice of decorating themselves with the hair of their fallen enemies, which, interwoven in their own hair at the back of the head, forms a long tail, reaching nearly to the ground. It is about four inches in width, and is ornamented with cowry-shells; the end is decorated with ostrich-feathers; a covering for the head is similarly formed, and, attached to the crown, covers both ears.

The Djibba speak a different language from the Dinkas, with whom they have no relations, and consider themselves a distinct race. On the north-east branch of the Sobât, in about latitude 9°, the Dinkas trade with a lighter-coloured race, supposed to be

Gallas, who speak a different language, and who will not permit them to enter their territory farther than the recognised markets on the confines. The country bordering on the Sobât is flat, and rich in pasturage. Elephants and lions are numerous.

Continuing up the Nile, in latitude 9° north, we passed another of its branches called Giraffe River, flowing from the south, but not more than half the size of the Sobât. This navigable stream drains the Eastern Nile bank, and in every sense of the word is a branch of the White River, from which it detaches itself in the territory of the Bohr tribe at about 6° north latitude. The large island between it and the White River is covered with thick bush, and is a favourite resort for vast herds of elephants, rhinoceroses, giraffes, buffaloes, and various descriptions of antelopes; the former, on account of their tusks, are hunted by the Nouaer, who partially inhabit the district. From this point, the Nile, whose course has hitherto been from the south, and occasionally from the south-east, takes a sudden bend, and flows from the west, tending slightly to the north, for a distance of some seventy miles. Its left bank is still studded with numerous Shillook villages at about a mile distant from the river, but the territory on the opposite side presents no vestige of habitation. Hippopotami are now occasionally seen sporting in the stream, but on approach invariably disappear under water. Entering a large basin, the White Nile flows into it from the south-east, whilst, steering west by 40° north, we navigated a narrow

channel through a sea of thick reeds, protruding three feet above the surface. We were now abandoning the known track of the White Nile, and discovered a vast expanse of water, the surface of which, however, with the exception of an occasional open spot, was covered with a forest of reeds ; and to wend our way through its intricacies it was necessary to keep a good look-out at the mast-head. The tortuous channel we were navigating varied from twenty to forty yards in width, and was about twenty feet in depth, whilst its current was about a quarter of a mile per hour. The land to the north was separated from us by thick reeds, and distant about one mile. Rising gradually from the water's edge was thick bush, with occasionally open glades, covered profusely with long grass, and apparently uninhabited. On our left we landed on a long narrow island well covered with bush, for the purpose of laying in a stock of wood. Antelopes abounded, and afforded good sport ; a couple of water-bucks falling to our rifles, proved highly acceptable to the crew. Continuing W.N.W., we gradually approached the land lying north, and made fast under two villages, which we found were inhabited by the Nouaer ; the cattle, on our approach, bolted like Welsh sheep, and the negroes were chary in approaching us. Our demeanour, evidently friendly, soon reconciled them to the strange sight of our large boat, with its tall spars, lateen sails, and its motley crew, amongst whom the appearance of white men created great astonishment. They had no ivory to barter ; but, wishing to pur-

chase something from them, we exchanged a few beads for fresh milk, and a fine bullock was obtained for the equivalent of eight pigeon-egged beads. The married women, like the Dinkas, wore leathern aprons, whilst the girls and men were naked. The latter wore a peculiar white head-dress, with a peak behind, consisting of a covering of white clay plastered thickly over the hair, and, allowed to dry, looking like a casque. Although highly satisfied with their relations with us, they professed ignorance of the course of the lake, and refused us a pilot. The following day the windings of the channel through the reeds allowed us to approach the southern shore, where a few huts indicated its being inhabited. The water being shallow, we were obliged to drop anchor about a hundred yards from the bank. The inhabitants crowded to the water's edge, and were soon followed by great numbers from the interior inviting us to come on shore. We told them the shallowness of the water prevented us, upon which men and women waded to our boat, and inquiries for milk were quickly answered by vendors, who, in addition to the articles required, brought us fowls, grain, ground-nuts, varieties of beans, and cotton, and gladly exchanged them for a few beads. They informed me that their chief was absent, but that he had been sent for, and begged me not to depart before his arrival.

Scores of negroes, up to their middles in water at our boat's side, made fruitless and laughable attempts at conversation with the men. At last a large party

of men arrived, amongst whom was the chief. On approaching the boat the crowd made way for him; and, on the first invitation, he fearlessly sprang on board, accompanied by three of his attendants. Inviting him into the cabin, and seating myself on a couch, I beckoned to him and his attendants to sit down on the floor. The sight of our firearms and hunting-knives (the only cabin decorations) excited his attention, and, looking meaningly at his men, he rose on one knee to salute me. Grasping my right hand, and turning up the palm, he quietly spat into it; then, looking into my face, he elaborately repeated the process. Staggered at the man's audacity, my first impulse was to knock him down; but, his features expressing kindness only, I vented my rage by returning the compliment with all possible interest. His delight seemed excessive, and, resuming his seat, he expressed to his companions his conviction that I must be a great chief. Similar salutes followed with each of his attendants, and friendship was established. After satisfying his curiosity as to where I came from and whither I was proceeding, and for what purpose, he manifested sorrow at having no ivory to barter, having cut up the tusks in their possession into armlets; but, learning that I would exchange glass beads for ivory, he promised that for the future he would preserve it for me. Thanking me for a few trifling presents conferred on himself and companions, he asked for my shoes, which, considering they were very much the worse for wear, it was no sacrifice on my side to

part with. They were much too small for him, and it was ridiculous to witness his attempts to put them on, which of course ended in failure; but, nothing daunted, he determined to carry them home, and he hoped that by greasing his feet he might be able to wear them.

A fresh breeze now blowing, we took our leave, and, making all sail, continued steering westwards. The passage through the reeds appeared like a canal: in shallow places great numbers of waterfowl existed, amongst which were the first specimens of the shoe-bird, or royal baleniceps, that I had ever seen, but too distant to fire at. The north side, under which we were sailing, was covered with thick bush. Temporary fishing-stations were occupied by some few natives, who fled on our approach. At one of these places a hippopotamus had been killed, and a great part of its flesh, cut up in strips, was suspended on poles to dry.

A considerable tributary to the lake, some hundred yards wide and twenty feet deep of clear water, joined it from the north. Following it in a small boat, we found that about two miles from its junction with the lake its course proceeded westwards, under high land covered with thick forest; but its bed became so thickly studded with reeds that further progress was impossible. Several ducks and teal were bagged by myself and the men. On returning to our boat, we continued our course in a southerly direction. Passing between high open table-land, and a large thickly-wooded island on the east, after a few hours' sail we entered an immense expanse of water,

bounded on either side by thick reeds, extending as far as the eye could reach to the east, whilst to the left, in the distance, land was visible. The number of hippopotami protruding their heads above the surface of the water was incredible, and shots out of number were directed at them; but we invariably lost them, as they sank in deep water, and I was unwilling to lose time by waiting for the carcasses to rise.

During six days we navigated the lake; but our attempts to reach the shore or find an outlet were baffled by the reeds, the labyrinth of passages through which often led us into a *cul-de-sac*, from which it was a puzzling task to extricate ourselves. At length, falling on a small island inhabited by a family of fishermen, one of them was induced to act as pilot, and engaged to conduct us out of the lake into its main tributary; and although, after a couple of days' sailing, it was evident we were moving against a current, and the land on either side was not far distant —affording us evident proofs of the truth of our pilot's assertion that the lake was fed from the direction we were proceeding in—still the reeds proved an impassable barrier, and their extent could not be scanned from the mast-head. Accordingly we returned, our guide promising to conduct us to a spot where we could effect a landing; and on the following day, passing up a wide channel, we did so on the island of Kŷt, in lat. 8° N., at a distance of some two hundred yards from the mainland. Scarcely, however, had we made fast our boat and betaken our-

selves on shore, when, although no habitations were visible, some hundreds of negroes assembled on the opposite side of the channel, and with frantic ejaculations of rage, wielding their lances and clubs on high, defied us to land on their shore, and ordered us immediately to return from whence we came. Our terrified guide crouched under the bulwarks of the boat, and no inducement could move him to address the savages, and state to them our pacific intentions. My Dinka interpreter's assurances thereof, and our desire to open a barter-trade with them, were met with insult and ridicule; and at last I determined to embark in the small boat, and with a few men approach them, and, in the event of an attack, to force a landing. With astonishment and disgust, I found not a man would follow me, nor a sailor man the boat. Orders were met with respectful non-compliance, whilst, at the same time, all encouragement and persuasion on my part proving useless, I had no alternative but to return.

Our passage down the lake into the Nile was accomplished without any incident worthy of note. On arriving at the Sobât, my men, ashamed of their cowardice, professed their willingness to enter that stream. Both current and wind were opposed to us. After fifteen days' tedious tracking, we made fast under some Dinka villages situated on its southern bank, where we succeeded in bartering numerous tusks from the natives, who received us with open arms, in the hope that we would defend them, in case of emergency, from the aggressions of the Nouaer.

I proceeded on shore to meet them, accompanied by an interpreter, a man bearing a bag of various kinds of beads, and half-a-dozen armed men, to guard against treachery, which, considering the negroes were armed with clubs and lances, was a necessary precaution. My interpreter and myself seated ourselves opposite to the owner of the tusk, who obstinately retained his seat, refusing us an inspection of it. Placing a hide on the ground, a variety of beads, cowry-shells, and copper bracelets were displayed thereon. The beauty of these provoked striking signs of approbation, the vendor and bystanders grinning and rubbing their stomachs with both hands. A consultation then took place between the party and his friends as to the relative merits of the beads, which resulted in the following dialogue:—

Vendor.—"Ah! your beads are beautiful, but the bride (tusk) I offer is lovely: like yourself, she is white and tall, and worthy of great price."

Self.—"Truly, the beauty of the bride is undeniable; but from what I can see of her, she is cracked, whilst my beads are perfect."

Vendor.—"The beads you offer are truly beautiful, but I think they must have been gathered before they were ripe."

Self.—"Oh no! they were gathered when mature, and their colour is peculiar to them, and you will find they will wear as well as the best red; they come from a different country."

Vendor.—"Well, let me have some more of them."

His request being complied with, rising from the tusk and throwing himself upon the beads, he collected them greedily; at the same time, the possession of the tusk was disputed by half-a-dozen negroes, who, stating they had assisted to carry it on their shoulders, claimed a recompense. On this being complied with by a donation to each man, another set of men came forward under the same pretence, and the tusk was seized by my men at one extremity, whilst they had hold of the other, and in perfect good-humour struggled for its possession: at last, to cut the matter short, I threw handfuls of beads amongst the crowd, which resulted in the immediate abandonment of the tusk for a scramble after them. In the mean time the purchase was carried off, and safely lodged on board. After a fortnight's sojourn, leaving an establishment of ten men and a stock of merchandise wherewith to continue barter-trade, I returned direct to Khartoum.

CHAPTER XXI.

SECOND EXPEDITION—JOURNEY INTO THE INTERIOR—HOSTILITY OF THE NATIVES—SUPPLIES PROVIDED—DESERTION OF THE PORTERS—CONTINUED HOSTILITY—A TRAVELLER'S TALES—DETACHMENTS SENT OFF—NATIVE AND ENGLISH SORCERY—A SERMON, AND ITS RECEPTION—DEMAND FOR RAIN—A RUSE, AND ITS SUCCESS—A FLY-HUNT, AND ITS FAILURE—THE DETACHMENTS RETURN—EFFECTS OF A DONKEY-CHARGE—RETURN TO THE BOATS—DEATH BY A HIPPOPOTAMUS.

In October 1854, with two boats and an increased number of men, I again left Khartoum, with a determination to follow up my discoveries in the interior, the narrative of which I shall resume from the island Kŷt, my extreme point of exploration during the preceding year. Having disembarked on the island, I experienced no hostility, as we expected, from the aborigines, a few of whom reconnoitred us at a distance; and, gradually gaining confidence, on the third day after our arrival one of them was induced to approach us on the mainland. A small gift of beads soon reconciled him; and relations were established between us and some of the leading men of the Raik tribe. It appeared that the negroes whose hostility prevented our landing last year were a party of marauding Nouaer, and not of the tribe inhabiting the district.

After a week's daily intercourse with them, the Raik consented to furnish me with a number of men to conduct me into the interior, of which, however, they professed themselves entirely ignorant beyond their own territory. On the day appointed for departure, eighty robust men appeared, according to promise. Loading them with beads and my own personal baggage, with forty armed men I started for the interior. That night we arrived at one of their villages, where our guide deserted us. At early dawn we proceeded in a south-westerly direction, fully confident that the negroes, notwithstanding their professions of ignorance of the country, for their own sakes, would conduct us to some spot where food might be obtained. Encamping at noon on the margin of a tank of water in the bush, several guinea-fowl and an antelope supplied my men and myself with a tolerable repast. A sharp march in the afternoon brought us at nighfall to a village of the same tribe. Our hungry negroes had little difficulty in inducing the aborigines to supply us with grain and flour in exchange for beads.

Another day's march brought us into the territory of the Lau, where we were fortunate in securing a guide, who engaged to conduct us to a tribe who had recently been successful in elephant-hunting, and where a great number of tusks were to be found.

Three days' further march over a level country covered with bush brought us to the Wadj Koing, where, however, our reception proved most inhospitable. Taking up our quarters under some splendid

tamarind-trees on the confines of the village, we waited three hours for the arrival of the chief, whilst we were surrounded by the population, who, criticising and laughing at us, congratulated themselves upon the rich spoil which had so providentially fallen within their grasp. The chief at length arrived; and after a long consultation with the elders of his tribe, he at last condescended to approach, seating himself opposite me, and, striking the ground with his club, asked what brought me into his territory? Pointing to the baskets filled with beads, I stated that he might possess himself of them by exchanging tusks of ivory, and the inhabitants of his village might also obtain them by providing my party with provisions. Another blow of the club followed, with a peremptory order to quit his territory; that he had no ivory, neither would he allow anything to be supplied to me; and unless we departed immediately, he could not answer for the consequences, as his men, to whom he proudly pointed, were but waiting his withdrawal to fall upon us. I then asked him if he knew whence we came; and, replying in the negative, he said that it must be very far, he never having seen a white man before. In that case, I told him that there were many such tribes as his between him and my home, whose hostility we had successfully braved, and that he could not be so infatuated as to believe that his tribe could impede my progress. In the event of his having no ivory, no harm would be done; but if the refusal was persisted in to allow the barter of pro-

visions, I should be obliged to help myself, and his own huts would be the first to be sacked. A change in his features was perceptible; and as he evidently was at a loss what to say, I asked him at what distance he could kill a man with his spear. Pointing to a man at about twenty yards distant, he said he could kill him; I then singled out a tree about one hundred and fifty yards distant, and said that I could make sure of killing a man even farther than that. He stared like an idiot; and after a while, repeating that he had no ivory, he said that if we paid we might have provisions, but that we could not proceed through his territory. Laughing at his presumption, I desired him to provide the provisions; and by his orders we were soon furnished with milk, grain, beans, and ground-nuts. Fowls there were none, neither would they supply us with a bullock, sheep, or goats, stating that they had so few of them, that the males, with the exception of a few kept for breeding, had been slaughtered by themselves, as for eight successive years they had suffered from famine in consequence of the failure of their crops. Surrounded as I was by hundreds of the natives, and believing that amicable relations might finally be established, for the better security of my property I requested the chief to supply me with a hut. This, after some demur, was complied with, and we took possession, and removed our baggage to it; and, with little ceremony felling a number of trees, we erected a fence round our position in order to keep off the prying mob.

The following morning the chief and some of his principal men accompanied me into the bush, where my favourite hunter, with his fowling-piece, astonished them by killing several guinea-fowl, and before our return I was fortunate enough to bag a gazelle at a range of some hundred yards. The report and effect of our firearms produced astonishing results on the chief and his followers, who at every discharge leapt from the ground, stopping their ears with their hands, and inquiring if our "noise," as they described it, would have the same effect upon man. I asked one of them to take his stand at a given distance and try, which, however, as may be supposed, was declined. "Tschol-Dit," or his Excellency "Tschol," enamoured with the beads we were bartering for provisions, seemed better disposed towards us, and despatched several messengers to different villages in quest of ivory, amongst whom was the interpreter. This, as I afterwards discovered, was a ruse to detain me amongst them, there being no ivory among the tribe. Neither messenger nor guide ever returned. The latter had invented the story of the slaughter of the elephants to lead me amongst a fierce tribe, from whose territories, he judged, I would probably never return. My negro porters were threatened with death if they remained another day with me, and during the night they decamped. From sunrise to sunset, hundreds of savages braved heat, hunger, and thirst to satisfy their curiosity by staring at us; and, surrounding our camp, only waited a favourable opportunity to

attack us. They boasted of having frightened away our porters; and as none of them would assist in carrying our merchandise, they recommended us to consign it to them without further ado, and depart in peace. Our provisions and water were stopped, and matters threatened to take a serious turn. The water a party of my own men brought in gourds and skins from the wells, distant half a mile; and having succeeded in enticing the chief into my enclosure, I swore I would sack the village unless he ordered provisions to be brought, and that he was a prisoner until sunset, when, if the provisions were not furnished, I declared I would shoot him. The terrified chief complied with my reasonable demands; and in half an hour's time a market was again established, but with every reluctance on their part.

My attempts to obtain porters to proceed to the next tribe, or even to return to the boats, were unsuccessful: not a man would lend himself to carry a load. Determined not to abandon my goods upon any terms, I trusted to chance to relieve us from our difficulties. In reply to my inquiries with reference to the distance and the habits of the next tribe, I could glean nothing but the most absurd accounts An old negro, stated to have been a great traveller, was sent for, and told me that with a great deal of address he had, as a trader, penetrated the territories of a great number of tribes lying south. The first of these, at the distance of some months' travel, he found to be men like themselves, but exceedingly savage in

their dispositions, and who, like myself, could kill people at great distances; but, unlike the iron I had attached to a piece of wood, their arms were bows and arrows, it being impossible to extricate the latter when once inserted. Further on, the people were possessed of four eyes—two in front and two behind—and consequently they could walk backwards as well as forwards. The tribe adjoining them frightened him out of his wits: their eyes, instead of being in their heads, were placed under their armpits, so that when they wished to see it was necessary to raise the arm. Feeling uncomfortable amongst them, he proceeded still farther south. He found there people with faces similar to monkeys and tails a yard long. And the last tribe he visited, after years of travel, were dwarfs, whose ears reached to the ground, and were so wide, that when they lay down one served as a mattress and the other for a covering. He wound up by impressing upon me the danger of proceeding amongst such barbarous hordes.

After a fortnight's stay, seeing the impossibility of obtaining porters, and being consequently unable to leave, I made a selection of beads and sundries wherewith to load a donkey, which, for my own convenience, I had fortunately brought with me; and, forming a detachment of my best men, I escorted them out of the village, and sent them on southwards, in the hope of meeting with another tribe; and should they fall in with one favourably disposed towards us, I enjoined them to return with as many men as they

could obtain to remove my property to their territory. The brave fellows, supplied with a couple of days' provisions and flasks of water, entered willingly on their mission. After a fortnight's anxious suspense and daily expectation of attack, I selected another small detachment, composed of a dozen men: in addition to provisions and water, I gave each man ten pounds of beads; and, amidst the hootings of the villagers, despatched them in an easterly direction in search of aid. My force being now reduced to five men, many were the ruses that I adopted for our defence and safety. Deprived of all animal food from the natives, my rifle procured a sufficiency from the bush. To this weapon I attribute the fear of the natives, and their abstaining from actual attack.

During the mornings and afternoons I employed myself in shooting; and in the heat of the day, under my tent, I re-read the few books and old papers that I had brought with me. The old chief Tschol on these occasions was my frequent companion; and he one day confided to me, that had it not been for my mysterious dealings with the little black marks on my paper, his tribe would long since have annihilated us —that they were not so afraid of our firearms, as it was the destiny of all brave men to die in battle. They could have crushed us, and enriched themselves with our property, by attacking us with overpowering numbers; but they feared that my sorcery might result in the extermination of their tribe. In my

perilous position, I failed not to take advantage of the hint, and did not refrain from working upon his imagination. This was now easy, as he practised sorcery himself, and acknowledged that for the first time it had failed, opposed to my superior powers. Once or twice I had witnessed his exploits; and on a recent occasion, a lion which had penetrated our camp, whilst quietly surveying the sleeping forms of my men, was frightened at the discharge of the sentinel's musket, and fled. Tschol, the evening after the event, with club in hand, held out in a threatening attitude to the bush where the lion had crouched, made a lengthened harangue, threatening the beast with all sorts of disasters if he ever dared approach his village again; and, winding up with a flourish of his club, ordered him instantly to quit his territory. As a reward for his protection of me, he begged that I would give him some of the beverage I was indulging in, as, after drinking it, I looked so satisfied that he was certain it must be much better than their own mau (similar to, but much stronger than, the merissa of the Soudan). My stock of brandy being very limited, I could ill afford to entertain him. Fortunately, the bottle being in charge of my servant, I ordered him to bring a glass of vinegar; at the same time I explained to him that it was a medicine I was taking, and feared he might not like it. Nothing daunted, he drank off the contents of his glass at a draught, and bolted as soon as he had achieved the feat. He did not reappear until noon,

and declared he had never been so drunk in his life, and he would never again drink the white man's beer.

The rainy season was now approaching, and still no tidings of my men; and the Wadj Koing daily continued to surround my encampment, and attempted, sometimes by the report of the murder of my men, and at others by night-attacks upon ourselves, when in the darkness we could not see them, to induce us to return to our boats and abandon our property. This they the more strenuously insisted on, as they were convinced that as long as we remained in the country the rain would not fall, and both themselves and their cattle would be reduced to starvation. This idea being seriously entertained, I one day plainly stated to the chief and several of the principal men the absurdity of their assertions; and endeavoured to explain that God alone, who had created both heaven and earth, could exercise any power over the elements. The attention with which my discourse was received induced me to prolong it; but to my discomfiture, at its close it was treated as a capital joke, and only convinced them the more that I endeavoured to conceal from them my own powers. Finding no relief from their increasing persecutions, I at length was reduced to a ruse; and after a reference to an antiquated *Weekly Times*, I told them that the Supreme Being, whose power it was to afford them the so much required rains, withheld them in consequence of their inhospitality towards myself. This, although

it had the effect of procuring increased temporary supplies, could not induce them to furnish me with porters. Endless were the straits and absurdities to which I had recourse in order to obtain a respite, but the one creating the greatest amusement to myself and my followers was the following :—

A deputation of several hundred men, headed by a sub-chief from their kraals, some miles distant, in the most peremptory manner demanded rain, or my immediate departure ; the latter they were determined, at whatever sacrifice, to enforce. Placing my men under arms in an enclosure, and with a pair of revolver pistols at my waist, and a first-rate Dean & Adams's revolver rifle in my hand, I went into the midst of them, and seating myself in the centre of them opposite to the sub-chief, a man fully six feet six inches high, and proportionably well made, I stated that no intimidation could produce rain, and as for their compelling me to withdraw, I defied them ; that if I liked, with one single discharge of my gun I could destroy the whole tribe and their cattle in an instant; but that, with regard to the rain, I would consult my oracle, and invited him to appear with the whole of the tribe on the morrow, when they would hear the result. Upon which, with as much dignity as I could command, I withdrew. Various were the feelings of the savages : some expressed a wish to comply with my desire, whilst others showed an inclination to fall upon me. Although I was convinced that the chief, Tschol, secretly encouraged

his men, he in the present instance made a demonstration in my favour: he threatened them with a curse unless they dispersed. Some device now became necessary to obtain a further respite for the desired rains; and, setting my wits to work, I hit upon an expedient which I at once put in execution. Despatching some men to catch half-a-dozen large flies, bearing some resemblance to a horse-fly, but much larger, which infested a temporary shed where my donkey had been kept, the men, confident in the success of anything I undertook, set about the task with a will. In the course of the afternoon they were fortunately obtained, and were consigned to an empty bottle. At the appointed time my persecutors did not fail to appear, and, shaking a little flour over my flies, I sallied out amongst them, bottle in hand. Referring to their wants, I treated them to a long harangue touching the depredations which, I had learnt in conversation with the chief, they had committed upon the cattle of neighbouring tribes, and assassinations of unoffending men who had fallen into their power; also to several abstractions of girls from poor unprotected families of their own tribe, without the payment of the customary dowry in cattle; and dwelt upon the impossibility of their obtaining rain until restitution and satisfaction were made. They unanimously denied the charges; when I told them that it was nothing less than I had expected, but that I was furnished with the means of satisfying myself of the veracity of their assertions. The proof

would consist in their restoring to me the flies, which I intended to liberate from the bottle I held. In the event of their succeeding, they should be rewarded with abundant rain ; but if one fly escaped, it was a sign of their guilt, and they would be punished with a continuation of drought until restitution was made : therefore it was in their own power to procure rain or otherwise. Hundreds of clubs and lances were poised high in the air, amidst loud shouts of "Let them go ! let them go !" With a prayer for the safety of my flies, I held up the bottle, and, smashing it against the barrel of my rifle, I had the satisfaction of seeing the flies in the enjoyment of their liberty. Man, woman, and child gave chase in hot pursuit, and the delight of my men at the success of the stratagem may be imagined. It was not until after the sun had set that the crest-fallen stragglers returned—their success having been limited to the capture of two flies, though several spurious ones, easily detected by the absence of the distinctive flour-badge, were produced.

A long consultation ensued ; and, in the firm belief of my oracle, they determined to adopt measures for the carrying out of its requirements, but with a threat that if the promised rains did not follow, I should incur their vengeance. Aware of the difficulties in store for them from their unwillingness to part with cattle under any circumstances, I promised myself a long cessation from their molestations. I was not disappointed.

One evening, shooting in the bush, I heard with

inexpressible pleasure several reports of firearms. I instantly attributed them to the return of one of my parties; and, issuing forth to meet them, I was delighted to behold the donkey in advance, and followed by a score of negroes carrying large tusks of ivory. I met my men like old and dear friends rather than dependants. As I led them to the camp, the astonishment of the villagers was great at seeing the warlike Wadj, their enemies, enter their territory and condescend to carry loads, an employment strictly confined to women. I learnt from my men that they were most hospitably entertained by Maween, the chief of the Girwi, only at one day's distance from us. On three occasions they had sent messages to us, but the messengers had invariably been compelled to return by the threats of the Wadj Koing. Of this I had heard nothing; and, according to Maween's advice, they had remained with him, bartering ivory, which he sent for from various places until their stock of beads was exhausted. He further sent me a message, intimating that if I would allow my men to return with a further supply of beads, he would secure more ivory; and that, if I desired it, he would supply me with a sufficient number of men to remove my goods to his village. I was prevented from accepting this offer, as I felt I was bound to await my second party, whose whereabouts I was ignorant of. Therefore, at daybreak, consigning a load of beads to each negro, I again escorted my gallant little band beyond the confines of the village, on their return to the Wadj.

On the third day after their departure, my second detachment of Megrebbins (who had volunteered from Kordofan) came into camp, followed by a party of negroes bearing heavy tusks. These men, satisfied with their barter, and confident of still greater gains, begged permission to return to the same tribe; and in the course of the day I complied with their request.

Although comparatively inactive myself, I was happy in the receipt of two good lots of ivory, and in the possession of my donkey, whose services had rendered him invaluable. His exploits were numerous; and when mounted on him, many of the natives believed—although, be it said, not much to my credit—that I formed part of him, and that we were one and the same animal. Being in capital condition, on several occasions when bored with crowds of negroes in front of my camp I had only to detach him, and he would drive full tilt with cocked ears and tail, braying at the crowds, which he invariably dispersed.

Another month brought us to the commencement of April, and was attended with its consequent showers, to the gratification of the Wadj Koing. On the return of my men with satisfactory results, Maween, with fifty of his negroes, accompanied them from the Girwi; and, loading them with beads, and giving him some well-deserved presents, I consigned to his care a party of my men, to remain with him until the following year, whom he promised eventually to lodge with the Djour, some three days' march from

his village, and for whose safety he was to become responsible. My persecutors the Wadj Koing, seeing the Girwi and Ajack, amongst whom my Megrebbins had been, carry ivory, now came forward, but in small numbers, to offer themselves as porters; and, having obtained a dozen, I despatched them, laden with tusks, under an escort to the boats, desiring the men in charge to endeavour to obtain additional porters from the Raik, in order to carry down the whole of my ivory and traps, and afford me an opportunity of returning to the boats.

On the 25th of April I had the satisfaction of again being on board. For the wellbeing and security of my men (then, I presumed, amongst the Djour), I sent them additional beads and ammunition, and also some spare guns, under the escort of a strong party, whose return I had to await. This occupied three weeks, after which, the winds having changed from north to south, we sailed down the lake with a favouring breeze. We were now in the height of the rainy season, and every second or third day we experienced heavy falls and violent hurricanes.

The attacks on our boats by the hippopotami were as ridiculous as they were exhilarating. Upon one occasion, no less than five huge monsters beset us at once; and, raising their ungainly bodies half-way out of the water, attempted to board us, whilst, their capacious jaws extended to the utmost, they were actually terrifying. No end of bullets were fired into them by myself and the men, but with what result I

cannot describe: falling in deep water, they were lost to us, as, sailing before a favourable wind, we were loth to lose time upon them. In shallower water, however, I succeeded in killing one by a shot between the eyes, as was shown by his suddenly sinking. I was induced to search for him with a pole from a small boat; and feeling his carcass about two feet under water, the boatmen, diving, managed to attach ropes to his legs, and by the efforts of my whole force, consisting of some eighty men, he was successfully drawn on shore.

The quantity of wildfowl inhabiting these islands was considerable—varieties of geese, ducks, teal, &c. —affording us excellent sport.

Toward the extremity of the lake, a most unlooked-for and melancholy catastrophe happened to my cook, who, whilst sitting on the gunwale of the boat, with his back to the stream, was attacked by a hippopotamus, which, unexpectedly rising out of the water, crushed the poor man between his enormous jaws. This sad occurrence, at the same time that it cast a gloom over all on board, was a warning for the future.

With wind and the swelling current in our favour, we were not long in reaching the Egyptian territory and Khartoum, where, preceding the rainy season fully a month, we found the heat most oppressive.

CHAPTER XXII.

FRESH EXPEDITION — ARRIVAL AT KYT — VILLAGES PASSED — THE NEANGLAU TRIBE — THE HABITS OF THE TRIBES — COSTUME AND ORNAMENTS — SOCIAL STATE — HABITS OF THE DJOUR — IRON-WORKING AMONG THE DJOUR — SMITH-WORK AMONG THE DJOUR — SOUTH AMERICAN BEADS IN AFRICA — RECEPTION BY THE DÔR — DÔR GRANARIES AND HUTS — COSTUMES AND WEAPONS — COSTUME OF THE WOMEN — THE VILLAGE AND SURROUNDING COUNTRY — FEUDS BETWEEN THE VILLAGES — A NEGRO FIGHT — VICTORY OF DJAU — A VICTIM — THE WAR-DANCE.

AFTER disembarking our ivory and weighing it, I found its value beneath the sum total of my expenses. The following five months were principally devoted to preparations for another expedition on a larger scale. I decided upon sending a party with a third boat to attend upon the wants of my station at the Sobât, and to explore that river; whilst I, towards the latter end of November 1855, again proceeded to the Djour, to look after my men, and penetrate farther into the interior. After a successful voyage of three weeks with favourable winds, both my boats reached the island of Kŷt, at the southern extremity of the Bahr-il-Gazâl, in eighteen days. Our voyage continued day and night; and even in the lake,

notwithstanding its winding and intricate channels, now known to my reis or captain, suffered no interruption. The navigation of it from its outlet into the White River occupied five days and nights: this, estimating our distance at sixty miles per day, would give three hundred miles; but owing to the tortuous course of our navigation, I should deduct three-eighths for windings, which would reduce the length of the lake to about one hundred and eighty miles. Its width I am not prepared to judge so correctly of, but am inclined to think it might amount to sixty miles at its widest part.

Possessing no instruments for observation, it would be presumptuous of me to be positive about latitudes; but from notes of my boat's steering, and a rough guess at distances, taking for granted D'Arnaud's statement that the mouth of the lake is in 9° 11′ N., I believe the island of Kŷt to be situated at about 8° north latitude.

The disembarkation on the shore opposite the island of Kŷt was commenced, and I had little difficulty in inducing a hundred Raik porters to proceed with me to my establishment at the Djour, whither many of them had accompanied my men on the last expedition. I proceeded with forty well-armed Arab followers, collected from different provinces of the Soudan, and a couple of mules—one destined for my own use, and the other for the sick and fatigued. Crossing a wide expanse of marshy ground in a direct southerly direction, we made our first halt at one of

the Raik villages called Conquel-a-Ken (stationary or fixed), where we were readily supplied with all necessaries; and, breaking up in the afternoon, we bivouacked at another village called Moi-Chin (give it me in my hand), where, for small black and white beads, called akoitsch, supplies were purchased. Up before sunrise, we reached Agoig (rich or nourishing) at noon; and in the evening, on the confines of the Raik territory, we halted at Affoock; but, it being dark, the natives, according to a well-established regulation, had retired to their huts: these closed, they would not receive us; so, compelled to bivouac outside, my wearied men could procure no refreshment.

The following day, after a six hours' weary journey, we arrived at the principal village of the Awan tribe called Faqualît (the place where the man died of thirst).

The day being exceedingly hot, the want of food had knocked up my followers; and purchasing a bullock for nine pigeon-egged beads, with the addition of maize flour and lots of beer, I allowed them to make merry for the remainder of the day. Our next halt was at a long and straggling village called Ackweng, belonging to the Ajack tribe. At night we were at Ogum, on the confines of their territory. Proceeding still southwards, our noonday halt was at Auelcha (the ground covered with milk), belonging to the Neanglar: two negroes, who had the previous year accompanied me to Khartoum, here left me to

rejoin their friends, who, delighted at their return, presented me with ground nuts and a couple of goats.

We remained with these hospitable people until noon, when, continuing our journey, we crossed a small stream, one of the tributaries of the lake, and at sunset reached the village of Angnoin, in the territory of the Neanglau, or bustard tribe. The country through which we had hitherto passed was imperceptibly rising from the shore of the lake: occasionally large plains covered with high grass were crossed, whilst open bush was the principal feature. The last day's march to our station now remained to be performed; and as it involved a considerable distance, we rose early. Striking out lustily, we followed a winding pathway which soon brought us into magnificent thick bush, and led now and then across highly-picturesque glades, studded with fine tamarind trees. We disturbed herds of giraffes and antelopes. I shot a giraffe, which my delighted negroes, scorning the operation of skinning, in a short time reduced into portable pieces for their dinners. After five hours' sharp march, we descried the huts of Coatchangia (where the panther was killed), in the Djour territory; and as soon as we were observed, we were welcomed with volleys of musketry and acclamations of joy from the aborigines and chief.

The habits and customs of the tribes I had hitherto visited between the lake and the Djour are precisely the same; and being all of Dinka origin, they know no other language. Like the Shillooks, they are

perfectly naked, with the exception of the married women, who wear aprons; their ornaments consist of glass beads of various colours, worn round their necks, waists, and ancles; and the men, equally fond of ornament, wear, attached to their waists, a piece of antelope skin. This, prolonged behind, is about the size of a fly-trap. Their arms are lances and clubs; the latter, held in the left hand, is used as a shield to ward off the lances, and to brain the fallen enemy. Their huts are separated at considerable distances from each other, and are surrounded with strong palisades, to guard against the attacks of wild beasts and marauders at night.

These Dinkas, pastoral in their habits, possess large herds of cattle and numerous flocks of sheep and goats; the latter, unlike the Arabs, they do not milk. Their support is chiefly derived from the milk of their cattle and small quantities of grain, and, in the absence of the latter, from the roots, fruits, and gums of the forest. They are great hunters, from whence they derive their supplies of meat, never slaughtering their domestic animals for their own use, only using for food such as have died. Agriculture is despised, and left entirely to the females. They cultivate, in small localities surrounding their huts, maize, millet, cotton, ground nuts, gourds, yams, and a few vegetables and red pepper. Salt they have none, and when I have offered it to them, disliking its taste, they have invariably repudiated it; in lieu of it, they make use of the disgusting practice of washing their milk vessels

with the urine of their cattle, with which they frequently perform their ablutions, and bathe their heads. The hair of the men, consequently, is stained red, whilst the heads of the women, being shaved, are devoid of that ornament; the girls wear exceedingly pretty ornaments in the shape of an iron fringe round the waist, composed of a series of small hollow cones, polished like steel, closely strung on a leathern thong, the centre being about four inches in length, gradually diminishing until at the back they are but half that size. Relieved by the black skin of the wearers, they have a good effect; and, being highly prized, they descend as heirlooms from mother to daughter: and poor indeed is the girl who does not possess one. The upper lip is perforated in the centre. The perforation admits a straw from three to four inches in length, studded with a variety of beads. The short coats of their sheep are more like hair than wool, and incapable of being spun; but they grow small quantities of cotton, to make the thread to string their beads on. Cultivation of grain being so thoroughly neglected, starvation is of no rare occurrence, and frequently, whilst shooting in the bush, I have fallen upon skeletons of men and children who have died from want, whilst in search of gums or berries to satisfy their hunger. Their wealth consists of cattle, the milk being bartered principally for grain from each other, or from neighbouring tribes: cattle, also, compose the marriage portion, as many as one hundred head being given for a bride of good family. Those who do not

possess them, are thus debarred from marriage, whence arise filibustering expeditions amongst neighbouring tribes, in order to obtain the means of marriage; and the retaliation for these leads to frequent and bloody feuds. When not thus engaged, the poor either hire themselves to wealthy individuals as herds, or seek a livelihood by the chase or fishing: they will subsist in the neighbourhood of lakes, rivers, or streams, for months, supporting themselves entirely on fish, or the carcasses of hippopotami or crocodiles, the flesh of the latter being bartered for grain. Fish, when caught, are enveloped in a thick coating of mud; and when this dries, they are carried often three or four days' journey, for the support of their families: the air being thus excluded, the fish continue fresh.

Many people are restrained from marriage by poverty; illegitimate children are the result, for each of which the father has to pay the penalty of four head of cattle. This demand is easily complied with; and it at once secures him from molestation and establishes the character of the object of his affections; but the children take the name of the mother's family, to whom they appertain. Amongst the Shillooks, as I have already described, the greater the family the greater the blessing; therefore, unless able to marry, they are reduced to their own arms for defence. Commencing with the Djour, different habits prevail, which are solely attributable to an insect—viz. the tsetse-fly. So deadly to animal life is the effect of the sting of this fly (although less than our domestic bee),

that goats are the only domestic animals which escape the consequences; therefore, the Djour are strictly agricultural, they cultivate more ground than is absolutely required for the sustenance of their own families, for the double object of storing grain in anticipation of bad crops, and the exchange of it with their neighbours the Dinkas for cattle for food.

The Djour, a shade lighter than the Dinkas, are of a different origin: their traditions assert that they inhabited a country much farther to the south, but that, expelled by the ravages committed on them by more powerful tribes, they were obliged to fly, and now occupy a new district bordering on the Dinka tribes, uninhabitable to these, owing to the existence of the tsetse-fly; and, being excellent smiths, they are tolerated, as, ignorant of the working of iron, the Dinkas supply themselves with lances and other iron implements and ornaments from the more industrious Djour in exchange for cattle.

From their intimate relation with these tribes, they have acquired their language; but amongst themselves they converse in their own dialect.

They are black, and in addition to the ornaments worn by the Dinka, their left arms, from the wrist to the elbow, are covered closely with tight-fitting narrow iron bracelets, kept bright: this kind of armour is much prized by them.

The rock which, for the first time since my departure from the lake, was visible, is sandstone, in which, in several localities near the surface, rich ores of oxide

of iron exist. After securing their crops, the Djour, in large numbers, proceed in search of iron ore; and by means of small cupolas and charcoal fuel this is reduced on the spot to metal of the finest description. The process is interesting:—

The cupolas are constructed of stiff clay 1 foot thick, increasing towards the bottom, about 14 inches in diameter, and 4 feet in height; underneath is a small basin for the reception of the metal, and on a level with the surface are four apertures, opposite each other, for the reception of the blast pipes. These are made of burnt clay, and are attached to earthen vessels, about 18 inches diameter and 6 inches in height, covered with a loose dressed goat-skin, tied tightly around them, and perforated with a few small holes; in the centre of which is a loop to contain the finger of the operator. A lad, sitting between two of these vessels, by a rapid alternate vertical motion with each hand, drives a current of air into the furnace, which, charged with alternate layers of ore and charcoal, nourished by eight of these crude bellows, emits a flame some 18 inches in height at the top.

Relays of boys keep up a continual blast, and when the basin for the reception of the metal is nearly full, the charging of the furnace is discontinued, and it is blown out. Through an aperture at the bottom, a great part of the slag is withdrawn; and the temperature in the furnace not being sufficient to reduce the metal to the fluid state, it is mixed up with a quantity of impurities, and broken, when still warm, into

small pieces. These are subsequently submitted to the heat of a smith's hearth, and hammered with a large granite boulder on a small anvil presenting a surface of 1½ inch square, stuck into an immense block of wood. By this process the metal is freed from its impurities, and converted into malleable iron of the best quality. The slag undergoes the operation of crushing and washing, and small globules of iron contained in it are obtained. A crucible charged with them is exposed to a welding heat on the hearth, and its contents are welded and purified as above.

The iron being reduced to small malleable ingots, the manufacture of lances, hoes, hatchets, &c., is proceeded with. These are beaten into shape by the boulder, wielded by a powerful man; and the master smith, with a hammer, handleless like the pestle of a mortar, finishes them. With these rude implements, the proficiency they have attained is truly astonishing, many lances and other articles of their manufacture, which I now possess, having been pronounced good specimens of workmanship for an ordinary English smith.

Almost every Djour is employed in this manufacture, and by the disposal of the results of his labour, either in iron or grain, obtains an easy subsistence from the Dinka tribes. In comfortable circumstances, they employ their wealth in contracting marriages; there is not a girl in the country eight years of age who is not engaged; and certainly, amongst the whole Djour tribe, however deficient in charms she may be, a spinster is

unknown. I may here also once for all observe, that I do not recollect, during the whole of my peregrinations amongst these savage tribes, to have ever seen a deformed child. Unlike the tribes hitherto passed through, their marriages are contracted for with long strings of glass beads and cowry shells; therefore it may be easily conjectured that my appearance amongst them, with large quantities of the highly-prized articles, was most welcome.

Prior to my arrival, the Djour procured their beads by the sale of their ivory to adventurous traders from Darfour and the western Soudan, to meet whom they, in large parties, had to perform perilous journeys of months' duration, and sometimes they were put to great straits from hunger, robbery, and massacre by the intervening races. Strange to say, having, on various occasions, obtained specimens of favourite beads, on presenting them to my bead-merchant at Cairo, the agent for a Venetian company, he detected some amongst them which, from his intimate knowledge of the trade, he positively asserted were manufactured at Venice, solely for the South American trade; and the probability is, that they reached the African continent through slavers visiting its coasts.

Those of my men who had wintered with the Djour had procured from the negroes a large quantity of tusks, the accumulation of several years' hunting. Their journeys had extended to the confines of the Rohl, in the east, and in the territory of the Djour westwards beyond the large stream which, on refer-

ence to the map, will be seen as the largest feeder of the lake. I had discovered southwards they had penetrated the Dôr territory ; and as they had succeeded in gaining the good-will of the Dôr chief Djau, I despatched a party to invite him to meet me. The porters who had accompanied me from the Raik, on learning my intention to proceed south amongst tribes unknown to them, and dreaded in consequence of the difference of weapons and savage habits, refused to proceed ; and, consigning loads of ivory to them, in charge of a detachment of my Khartoumers, I sent them back to their own country. Levying in their stead a party of Djour for the transport of my stock in trade, I took the advantage of a moonlight night to perform the journey to the Dôr to Fan-Djau (the country of Djau), so named after my chief Djau, situated in about six degrees north latitude.

Our reception amongst them was most hospitable, and in the vicinity of the chief's huts we were accommodated with strong wooden sheds, about six feet high, upon which their corn, divested of its reeds, was prettily stacked, consisting of different kinds of dourra of different colours—white, grey, and red—in separate batches. The stacks were formed with much taste, the sides being perpendicular, terminating in a cone. The precaution of raising their stacks so high from the ground was to preserve it from vermin and the white ants. The Dôr surpass the Djour in industry—a proof of which existed in their extensive fields and granaries. Prior to the rainy season, their grain was

thrashed and preserved in large cylindrical receptacles, constructed of reeds and clay, from twelve to fifteen feet diameter, and four feet in height, supported upon a strong wooden framework some four feet from the ground. To preserve its contents from the rain, it was covered by a large thatched framework, not unlike an extinguisher in shape, and was so light in substance, that when the grain was required, one side of it could be lifted and supported by a pole, and the granary entered.

Their huts were constructed of a beautiful basket-work of cane. The perpendicular walls were six feet high, and were surmounted with a pretty cupola-shaped reed roof, topped with wood carvings of birds. A wooden bedstead occupied its centre, and an oval-shaped hole, two and a half feet high, barely sufficient to admit a man in a stooping posture, formed the doorway. At night this was barricaded with logs of wood laid horizontally upon each other, between perpendicular posts. Cooking was carried on in a separate hut, and in lieu of the stone-mill in use in the Soudan, a large wooden mortar—the pestle some four or five feet in length, by three inches diameter—served as their flour-mill. Their food consisted principally of a thick porridge, and a sauce flavoured with herbs and red pepper; but beef, whenever they could obtain it by barter for grain with the Djour, or meat from the chase, was preferred. Rats, mice, and snakes were highly esteemed, and of these the children were continually in search. Fowls were reared to a great extent, but

from some unaccountable superstition, they were only considered proper food for women: if eaten by men, it was a proof of effeminacy.

The Dôr territories are more considerable than any I had yet traversed; and their language, the nouns of which generally terminated in *o* or *a*, was entirely different from any that I had heard. The men were shorter in stature than the tall Dinka Shillooks, but broader in the chest and stouter limbed.

Total nudity was held in contempt by them, although their covering was reduced to the smallest possible amount; and when the Djôur entered their village, the little hide ornament worn by them in common with the Dinka tribes, as a mark of respect was turned round to the front. Of a dark brown colour, they further differed from the negroes hitherto described in the preservation of their teeth and the difference of their weapons: these consisted of bows and arrows, fearfully-barbed lances, and a variety of clubs. Some resembled the mace of the middle ages, whilst others, made of hard wood, were like the mushroom. The edges were firm and sharp, and when employed against an enemy, would cleave the skull. The points of their arrows, made of iron, are also numerously barbed; the workmanship, in a variety of patterns, is admirable. The Dôr perhaps excel the Djour in smithery; and, possessing no cattle, their valuables consist in objects of iron, mostly in circular plates from nine inches to one foot in diameter, and long ornamented lance-like articles. For a certain

number of these they intermarry. Goats and fowls are their only domestic animals; the former a short-legged and smooth-haired variety. The coat is fine, and coloured frequently with large round spots of black, yellow, or brown upon white: they are not milked, although, when taken to Khartoum and crossed with the native race, they become excellent milkers.

The women would be handsome were it not for a disfiguration of the under lip, in which circular pieces of wood are inserted, varying in size according to age from a sixpence to a florin. The young women are naked, but the married women wear large clusters of green leaves in front and behind, which, attached by a belt to the waist, reach to the ankles. Clean in their habits, they are particular in the daily renewal of their costume from the bush, the numerous evergreens and creeping plants affording them an abundant material for that purpose. Their ears, necks, and waists are profusely adorned with beads, and on their wrists they wear numerous iron bracelets. The ankles are encumbered with bright heavy iron rings, fully one inch thick; and these tinkling together as they dance produce a peculiarly fascinating sound.

In the centre of the village is a large circus, where, on a tree, their war-trophies—the skulls of the slain—are suspended. Beneath it large tom-toms, made of hollowed trunks of trees, well finished and strung with dressed buffalo hides, were used only on occasions of universal rejoicing, or to sound the alarm in time of war. The sound could be heard miles

distant. At ordinary times smaller instruments of the same kind were employed. This large circus was carefully swept and watered; and under the shade of the tree the men met during the day; and in the evenings, more especially on moonlight nights, it was the scene of great conviviality.

The several approaches to it were narrow footpaths, and both sides were ornamented with rough wooden posts, carved into semblances of human figures, four feet apart; the first were largest in size, the others had on their heads wooden bowls. These figures were said to represent the chief proceeding to a festival, and followed by his retainers, bearing viands and mau to the feast.

The village was prettily situated at the foot of a hill, around which were two or three other villages, this forming the entire community of a large district. From its summit a beautiful view of the surrounding country was obtained. Surrounding the village, at a moderate distance, were the unfenced gardens of the villagers, in which cucurbits, vegetables, and seeds were grown; and beyond, to the eastward, was a large plain of cultivated dourra fields; southward, at about one mile distant, a winding brook was to be seen, bordered with superb trees and flourishing canes. The bush supplied a variety of game, consisting of partridges, guinea-fowl, a large white boar, gazelles, antelopes, and giraffes. Elephants and buffalo I did not encounter, and I was told they only frequented the locality during the rainy season.

The Dôr acknowledge no superior chief, and the tribe is divided into separate communities; and these, although living, as in this instance, in close proximity, look upon each other as almost separate tribes, holding little or no communication. They live in a state of continual feud, attributable to encroachments on hunting-grounds. Their battues consist in driving the game into strong nets, which, suspended to the trunks of trees at right angles, cover a space of several miles. During my stay at Djau, a hunt of this description, in which the inhabitants of a village some miles distant joined, took place, and as usual ended in a quarrel. Sitting under my habitation at noon, several boys returned to the village for extra weapons for the use of their fathers. The alarm spread instantly that a fight was taking place, and the women *en masse* proceeded to the scene with yellings and shrieks indescribable. Seizing my rifle, and accompanied by four of my followers, curiosity to see a negro fight tempted me to accompany them. After a stiff march of a couple of hours through bush and glade, covered with waving grass reaching nearly to our waists, the return of several boys warned us of the proximity of the fight, and of their fear of its turning against them—the opposing party being the most numerous. Many of the women hurried back to their homes, to prepare, in case of emergency, for flight and safety in the bush. For such an occurrence, to a certain extent, they are always prepared; several parcels of grain, and provisions neatly packed up in spherical forms, in leaves

surrounded by network, being generally kept ready in every hut for a sudden start.

Accelerating our pace, and climbing up a steep hill, as we reached the summit and were proceeding down a gentle slope, I came in contact with Djau and his party in full retreat, and leaping like greyhounds over the low underwood and high grass. On perceiving me they halted, and rent the air with wild shouts of "The white chief! the white chief!" and I was almost suffocated by the embraces of the chief. My presence gave them courage to face the enemy again; a loud peculiar shrill whoop from the grey-headed but still robust chief was the signal for attack; and, bounding forward, they were soon out of sight. To keep up with them would have been an impossibility; but, marching at the top of our pace, we followed them as best we could. After a long march down a gentle declivity, at the bottom of which was a beautiful glade, we again came up with them, drawn up in line in pairs, some yards apart from each other, within the confines of the bush, not a sound indicating their presence. Joining them, and inquiring what had become of the enemy, the men whom I addressed silently pointed to the bush on the opposite side of the glade, some three hundred yards across. Notwithstanding my intention of being a mere spectator, I now felt myself compromised in the fight; and although unwilling to shed blood, I could not resist my aid to the friends who afforded me an asylum amongst them. Marching accordingly into

the open with my force of four men, I resolved that we would act as skirmishers on the side of our hosts, who retained their position in the bush.

We had proceeded about a third of the way across the glade, when the enemy advanced out of the wood and formed in a long line of two or three deep, on its confines opposite to us. I also drew up my force, and for an instant we stood looking at each other. Although within range, at about two hundred yards' distance, I did not like to fire upon them; but in preference continued advancing, thinking the prestige of my firearms would be sufficient. I was right. We had scarcely marched fifty yards, when a general flight took place, and in an instant Djau and his host, amounting to some three or four hundred men, passed us in hot pursuit.

After reflection on the rashness of exposing myself with so few men to the hostility of some six hundred negroes, and in self-congratulation on the effect my appearance in the fight had produced, I awaited the return of my hosts. In the course of an hour this took place; and as they advanced I shall never forget the impression they made upon me. A more complete picture of savage life I could not have imagined. A large host of naked negroes came trooping on, grasping in their hands bow and arrow, lances and clubs, with wild gesticulations and frightful yells proclaiming their victory, whilst one displayed the reeking head of a victim.

I refused to join them in following up the de-

feat of their enemies by a descent on their villages. With some difficulty they were persuaded to be content with the success already achieved—that of having beaten off a numerically superior force—and return to their homes. Their compliance was only obtained by an actual refusal of further co-operation; but in the event of a renewed attack upon their villages, the probability of which was suggested, I promised them my willing support. We had not gone fifty paces, when I beheld the form of a young man prostrate, apparently lifeless; and seeing only a deep incision across his wrist, nearly severing the hand from the arm, and a lance-thrust that had penetrated the shoulder between the muscle and the flesh, his open eyes suggested that life might not be extinct. I felt his pulse, but it was imperceptible. At the same time a negro with his lance coolly severed the muscle, and extricated the barbed projectile. I looked upon the man with disgust; but, with a laugh, taking the body by the hand, he rolled it over on the chest, and then two open lance-wounds between the shoulders plainly showed the cause of death.

On our way home the body was drawn by the legs for a considerable distance, and finally carried on the shoulders of some of the party to conceal the trail. It was secreted in the bush in the hope of its eluding the search of the enemy, leaving it to be devoured by beasts of prey; but the head, severed from the body, was secured, and destined, with four others, to be

suspended on the tree in the centre of the village circus.

At night great rejoicings took place, commencing with a war-dance by the women, who, in pairs, closely following each other to the sound of the tom-tom, and chanting a war-song, moved in measured steps round the tree. At each time, as the procession approached the heads of the victims, a halt took place, and insulting epithets addressed to the fallen were followed by the clanking of their anklets and shrieks of applause. Sickened with the exhibition, I retired from the scene. The day following, after a night's conviviality, the heads were secreted in the bush in order to bleach the skulls. Another feast celebrated their suspension on the tree.

CHAPTER XXIII.

VISIT TO MADUNGA — TREACHEROUS ATTACK — FEROCITY OF THE PANTHER — A RECONCILIATION — SPORTING ADVENTURES — ELEPHANT HUNTING — SUCCESS OF THE HUNT — MODES OF KILLING THE ELEPHANT — THE MOTHER AND HER YOUNG — PECULIARITIES OF THE AFRICAN ELEPHANT — RIVAL EXPEDITION AND THEIR FATE — THREATENED ATTACK — DEFENSIVE PREPARATIONS — STATE OF SIEGE — A COUNTER ATTACK — ITS SUCCESS — A MISTAKE, AND RECONCILIATION — NEGRO ELOQUENCE — THE DINKA SUE FOR PEACE — RETURN TOWARD THE BOATS — SCENE OF A MASSACRE — AN ATTACK AND ITS DEFEAT — THE BOATS AMISSING — THE BOATS FOUND — A HERD OF ELEPHANTS — DEATH OF A GIANT — ARRIVAL AT KHARTOUM.

As I had completed the purchase of all the tusks in possession of the villagers—which, although numerous, were small—Djau consented to accompany me to a village situated on the banks of a large river, to which I have before alluded as passed by my men on their way to the Djour tribe. Three days' journey through a wild country of almost impenetrable bush, and occasional plains covered with rank dry grass, brought us to our destination, the village Madunga. Both my followers and negro porters carried cakes of bread: water we found in various localities. Our direction was W.S.W. The village so much resembled that

described that I shall not dwell on it. The chief, Budda, and the inhabitants, received us with astonishment: the women and children fled to the bush; but, through the intervention of Djau, their fears were dispelled. The following day, the purchase of tusks commenced in the usual manner, and was effected to their satisfaction; but as the transactions proceeded their demands became more considerable. At length Budda announced that they had no more ivory. Notwithstanding various gifts to the chief, and many to the villagers, we failed in establishing friendship; mistrust, if not a worse feeling, seemed to animate them towards us. Before returning with the remnant of our beads, another tusk was announced as forthcoming, but at the conclusion of its purchase its possession was disputed; and, though handfuls of beads were thrown at them, they endeavoured to decamp with beads and tusk. One of my own men, endeavouring to regain the tusk, received a lance in the shoulder that evidently was intended for me. Confusion on both sides prevailed; and the negroes, the quickest to recover from it, sent a discharge of clubs and lances at us, wounding three more of my men. In an instant the village was empty, and the flying party, who so maliciously assailed us, were fired at by my men: one of them dropped, his right thigh having been broken. No great injury having been done to us, I stopped the firing, and recalled a few of my men who were in pursuit, in order to remain on the defensive. My companion, Djau, was furious at the treacherous

assault; and recommended retaliation, which, after an hour's deliberation, he commenced to carry out; and the huts of the villagers furnished us with the ever-ready supplies of grain and ground-nuts necessary for our support. My donkey, turned out to graze, was missing: searching for him in the dourra fields, the faithful animal was found dead, pierced by several lances. Although a donkey in this country is but little valued, I must confess that both my men and myself were animated by far different feelings towards the animal in question. Our first impulse was revenge; and no one, fortunately, being present on whom to wreak it, we silently interred our tried and trusty companion, and then sacked the huts of everything that was not too heavy to carry away. We then commenced our return march, but one unfortunate adventure marked it: following a slight track on the second day, the negroes in front trampling down the grass for our more easy passage through the bush, a panther was descried crouching on the bough of a large tree overhanging the pathway. One of my men firing, brought him down. Making the best of my way to the scene from the rear—my invariable position for the prevention of stragglers—I arrived in time to see the apparently lifeless animal regain its legs, and suddenly dart at one of the bystanders, a Khartoumer: with much agility he bounded out of the beast's way, but his left arm, within reach of the animal, was struck by its paw, and the flesh stripped from the shoulder to the elbow. When on the ground,

the infuriated brute stopped and looked round for an instant, giving me sufficient time, at two yards' distance, to send a ball through its skull. Our poor fellow's wounded arm was truly frightful. Bandaging it with a shirt, freely offered by one of his companions, the only remedy I could apply was water; and keeping it constantly moistened, in a month the flesh was healed.

Soon after our return with Djau to his home, Budda and a small party of his men arrived, bearing several tusks upon their shoulders; and, with many apologies for the uncalled-for attack that had been made upon me in his village, he offered them as an equivalent for my donkey, and a proof of his good faith for the future. I accepted both the ivory and his promises, and in return I caused to be handed over to him the proceeds of our plunder; which, with the addition of a present of beads, significant of oblivion of the affair, he most thankfully received.

Anxious to embark the ivory in my possession, as well as that at the Djour station, selecting the invalids, I returned thither, and despatched southwards, under the guidance of Djau, two parties to act in union—one under Daood, and another under Ahmed the Mahsi, a native of Mahass—both men on whose courage and prudence I could depend.

Collecting the whole of the able-bodied men at my station, I despatched them, with eighty Djour and Dinka negroes bearing elephant tusks, to the boats. During their absence I remained at my station with the

invalids, six of whom only were capable of doing duty as sentinels at night. My pastime, mornings and evenings, was shooting in the bush, accompanied by Dood, an active lad, a son of my Djour chief Akondit, and one of my men—the former bearing a water-bottle, and the latter a couple of spare rifles, but of small calibre, the largest being a 16 bore. The name of the old chief Akôn (tusk), was a soubriquet he earned from his successful elephant-huntings; and though now apparently an old man, he persisted in accompanying my men in all their expeditions. Akondit, in addition to the Dinka language, spoke that of the Dôr well. Several showers of rain having fallen as early as February, the country now, in the month of March, was covered with verdure, and presented a beautiful aspect; the bush containing several well-filled natural reservoirs of water, game was plentiful, and I gloried in my shooting-excursions. Antelopes of various descriptions beyond number fell, and meat was plentiful in the camp. In one of these expeditions, for the first time I encountered buffaloes; and stalking a large bull in the rear of the herd, I brought him down with a single ball in the shoulder, which, traversing his body, lodged under the skin on the opposite side; his fall brought back the herd, who goaded him with their horns, until, convinced of his death, they trotted savagely off. The delight of Dood at this exploit was expressed by frantic gymnastics, and after hugging and kissing me, he went to the village in search of aid to secure our prize. A score of negroes were soon with

us, followed by Dood and some of my men with the mule: rejoicings were general, and the former, who dreaded a buffalo more than any beast of the forest, were wild with joy, and astonished at the power of my gun. After carefully examining the small hole that the ball had made, it appeared to them incredible that so large an animal could have died from a wound so insignificant. Recovering from their surprise, they danced around him, chanting an extempore song, in honour of myself and my gun. They then proceeded to skin and cut up the buffalo. A finer animal I do not recollect to have seen: the horns I brought to England with me.

A few days after this, a herd of elephants was announced in the vicinity. Instantly the Djour were in pursuit of them. I sallied after them; and, confining myself to witnessing their exploits, I did not regret the passive part I had taken. The elephants had separated: the different calls of the negroes, a loud whistle produced by blowing in a small horn, emanating from different parts of the bush, indicated where the sport was going on. Joining one of these parties, I found that Pfing, an intimate companion of mine, and chief of a few Djour villages adjoining my station, with fifty men, had succeeded in bringing an elephant to bay, around which they stood in a circle; whilst the furious young beast, with tusks about one foot in length, with cocked ears and raised trunk, trumpeted his displeasure. Turning round, as if on a pivot, he fronted to the party from whom he expected danger.

Signifying to Pfing that I would not interfere with their sport unless requested to do so, he, with his nephew, a lad sixteen years of age, sprang into the circle towards the elephant ; when within about ten yards of him, the lad, under the direction of Pfing, making one more bound forward, threw his lance, and hit the elephant on the foot, a feat entitling him to the animal's tusks. Retiring as quickly as they had advanced, the infuriated beast withdrew the lance with his trunk, and, screeching with rage, he broke it in two, and darted at the party who had injured him. At the same time the negroes, watching the event, made a simultaneous attack on his left side, which they pierced with their lances, and succeeded in drawing him off towards them from the object of his rage ; this was no sooner undertaken than his right side was similarly pierced by half-a-dozen lances, thrown with such force that they penetrated to the socket. The maddened animal stood for an instant still, squirting water on his wounds from his trunk, extricating some of the lances, and breaking them ; while so engaged he was subjected to renewed attacks, until, losing patience, he bolted off at a hard trot with several of the lances sticking in his body. The negroes followed at their utmost speed, and succeeded in bringing him a second time to bay. Before I joined them, the elephant, after repeated attacks, was overcome. Four others had fallen ; and during this and the following day both men and women found ample employment in securing the meat, with the skin attached to it, for consumption.

Great were the rejoicings in the village on this occasion.

This method of killing the elephant is practised by the generality of the tribes, who also excavate pitfalls in the neighbourhood of pools or streams, where the herds are accustomed to drink, and across narrow gorges in the mountainous parts of the Dôr district, through which they have to pass. One remarkable instance, witnessed by a negro of the Djour, was related to me, of an elephant which had fallen into a trap of this kind being drawn out of it by the trunks of his companions.

Another method of slaying the elephant is practised by some of the upper Dôr and Baer tribes: a strong lance, with a handle five feet in length, the extremity shaped like a club, in diameter about four inches, is laden with a stone, fixed to it with cords, and plastered over with clay, the whole being made as heavy as it can be managed. With this instrument a negro, conversant with the noonday haunts of the elephants —invariably under the shade of large trees—ascends one of them, and, laying himself out on a branch, quietly awaits the arrival of his prey; and when one of them is directly under him, with all his force he sends the spear into his back or shoulders. When the blow has been well directed, the animal bounds about for a short time, increasing the wound by the oscillation of the spear, and thereby accelerating his death.

On another occasion, a herd of elephants being an-

nounced, containing amongst the number a female with a young one, I offered a large reward for the baby, if taken alive and uninjured. After a great deal of manœuvring, the negroes, a large party of Dinkas, contrived to separate the herd, and detach the female and her offspring. Mounted on a mule, I anxiously followed her, although hard set to keep up with the negroes. At length, brought to bay, she fought desperately with her assailants, who, with astonishing activity, bounding towards her, discharged their lances, and retreated as cleverly. Uninterrupted attacks of this kind, made by small parties of the negroes, kept the animal in a fury, mercilessly charging and attacking one party after the other: the excitement of the negroes seemed to equal that of the elephant. During the heat of the fray little notice had been paid to the young one by the negroes, but it had occupied my constant attention, and even sympathy; whilst its mother was making the most furious charges, it followed her at the top of its speed. With raised tail and ears, and its fresh shrill note and elevated trunk, it indicated plainly the same feelings which animated the mother. At length, the latter being sorely pressed, the baby, determined to defend its mother, also valiantly assailed the negroes, and, unmolested, was allowed to charge into their ranks in the hope of securing it; but, although an infant in appearance, it proved itself worthy of more consideration. Attacking their legs, it tripped up several men, one after the other, and by its cries attracted

the attention of the mother. A volley of spears was unnoticed by her, as she made a furious charge for the rescue of her young. This she effected; braving another shower of spears, as she caressed the recovered baby, who now placed itself between her forelegs. Renewed attacks, after a slight respite, called forth renewed energy on her part, in which the young elephant again took part, but, to my sorrow, was pierced by a negro so effectually that it dropped. The death of the mother soon followed, her entire body being perforated with lances; some she had broken in her attempts to extricate them. She was evidently an old elephant, her long and taper tusks weighing fifty pounds each.

The female African elephant, unlike the Asiatic, is provided with tusks as well as the male, but in general they are shorter and much thinner. The right tusk, the most used for digging up roots, is not unfrequently broken at the extremity, and where it is not, is so much worn as to be much shorter than its companion. I have also observed, that in different latitudes the tusks differ; those, for instance, in more northern latitudes being shorter, thicker, less hollowed, and heavier than those of parts farther south, which, although exceeding them in length, are hollower, and considerably lighter. Thus, for instance, the tusk of a fine elephant from the Nouaer, Dinka, or Shillook tribes, will weigh one hundred and twenty pounds; whilst a tusk from a similar animal from the Bâri would only weigh from seventy to eighty pounds: in-

deed, I have known a tusk procured from the Nouaer weigh one hundred and eighty-five pounds, its length being seven feet two inches, and its greatest thickness at the base nine inches.

My successes in the ivory trade, the profits of which had been greatly exaggerated, had excited the jealousy of the Khartoum merchants, and rival expeditions followed me. One of them, after cruising about in search of a landing in the lake Bahr-il-Gazâl, unable to find one, had been tempted to trust his men and merchandise to the proffered canoes of the negroes, which, formed out of the trunk of a tree, could only accommodate from three to four men each, and were exceedingly unsteady. On their approach to the shore, in shallow water, amongst the reeds, they were upset by the crafty negroes; and their firearms and ammunition becoming useless, the Khartoumers, taken like so many lambs, were, with hands bound behind their backs, marched into the interior and sold for six beads each. The grand prizes were their arms and beads, which, of course, were easily recovered and divided amongst the exulting negroes. After having been submitted to ignominious sales, the men were at length repurchased by their principal for heavy amounts of glass beads. Two of those parties, following in my track, had been fallen upon by the Dinka in my neighbourhood, and had been successively plundered and murdered. Their having fallen with little resistance was probably owing to the wretched firearms with which they were furnished.

Elated with these successes, several tribes had combined to inflict on me and my party a similar fate. My first suspicion of the plot was excited by the decamping during a dark night of the entire population of Coatchiangia, with the exception of one of the sons, named Mekîr, of my chief Akôndit. I questioned him sharply, but could glean no information from him; and considering it good policy to conciliate him, I told him he had nothing to fear; and that if any attack was premeditated, I was strong enough to defend him and the villagers, whose return to their homes I begged him to negotiate. After two or three days' suspense, a Dinka boy and my stanch friend Pfing, watching their opportunities, strolled unobserved into my camp, and imparted to me for the first time the intelligence of the massacres just mentioned, and the alliance of six Dinka tribes against me. The intelligence was astounding; and although, as I have stated, I had only six men capable of defending themselves, I told him to be of good cheer. The poor fellow's tears started into his eyes, and, embracing me, he regretted not being able to assist me with his men against such overpowering numbers; if he did so, he would draw down upon himself and followers the vengeance of the Dinkas. He swore, however, he would aid me to the utmost of his power, by bringing me intelligence of the movements of my enemies; but he begged me not to enter the precincts of his village, as this would lead to suspicion of him.

I now knew my danger, and lost no time in taking

my precautions. Calling Mekir, I said I wanted six negroes, with hatchets, in as short a time as possible ; but he declared it impossible to procure them. Looking him fiercely in the eyes, I said, "Mekir, you see where the sun is ; when it arrives at this point (about two hours' course), if you do not reappear with six able men, you will see both your own and your father's huts in a blaze ; and, as you know they contain a good deal of property, it will be no slight loss to you ; and further, when you fall into my hands, you will swing from the branch of this tree." "I will try ; but spare my huts," was the answer ; and returning to his huts for a handful of spears and his club, he ran towards the bush. Within the time stated, he reappeared with the men I had demanded. Fear was expressed upon their countenances ; but, telling them no harm should visit them or theirs, I proceeded with them into the bush, and cut down some long poles, which they carried to my encampment.

In the course of four days' hard work, I succeeded in erecting high stages at each angle over the thick fence that encircled my encampment, connected by a flight of steps with the interior of my camp. I was now enabled to defend it without proceeding beyond its limits ; and with confidence awaited the attack. Pfing was in ecstasies at my ingenuity ; and having visited the enemy's camp at about two hours' distance in the bush, he told me that the species of bastions I had erected had made a great impression on them, and that they would defer their at-

tack until some wet and dark night. Thinking it prudent to keep up my character for courage, I continued my shooting daily ; but I must confess I had my doubts of a surprise either on the camp or on myself. Still I never encountered a negro, my feat with the buffalo having impressed upon their minds my capability for destruction.

This state of siege lasted for six long weeks ; the intelligence of it had spread like wildfire through the country, and the massacres had frightened the men despatched with ivory to the boats, so that they dared not return. Communication with my parties under Daood, Ahmed, and the Mahsi, was impossible, as no negro could follow them unless protected by an escort, which it was out of my power to afford : I was therefore doomed patiently to wait their arrival. Another Arab party of sixty-five armed men, on their way to their boats from the western part of the Djour territory, arrived at my camp to solicit aid in passing through the hostile tribes ; but finding me possessed of so few men, they continued their journey unaided. Distant firing soon after sufficiently indicated their engagement with the negroes. Pfing informed me that they had escaped with the loss of their property and a few wounded, but they had killed five and wounded a great number of the Dinkas. He further informed me that the negroes were still intent upon attacking me ; and that old Meckwendît, the chief of the Neanglau, to whom I had been most kind, was the instigator of the plot. At

length my men amongst the Dôr, on their homeward progress, learning my position, hastened to join me; and as may be imagined, their arrival was most welcome.

Djau, the Dôr chief, hating the Dinkas, his inveterate enemies, invited me to abandon the locality, and establish myself beyond their reach in his village, it being evident that I could obtain no porters to convey my ivory to the boats. I accepted his proposal, and returning the tusks which a number of his men had conveyed to me, I enjoined him to provide me with a hundred more porters, with whose aid, and a similar number of Girwi—who volunteered through their chief Maween to conduct me to the Dôr, but not to my boats through an enemy's country—I soon effected the removal of the whole of my valuables. I was now free to deal with the Dinkas, and proceed to my boats to effect my return to Khartoum.

Certain of an attack on the march, and knowing I would be at a disadvantage in thick bush, I determined a counter-attack upon the cattle-kraals; the loss of a herd would be the heaviest blow I could inflict, and much more felt than the death of as many men slain in battle.

Selecting eighty of my Khartoumers, at nightfall I despatched them on their mission, with a charge to continue their march during the night, and at daybreak to fall upon the kraals, and return with the cattle; whilst I and an old Turk, an officer of Bashi-Bazouks, with forty men, remained to guard the camp. About three in the afternoon of the following day, a

brisk musketry-fire from a different direction from that by which I expected the return of my party convinced me that my men must have had the worst of it, and had been obliged to alter their course.

Immediately calling the garrison to arms, with one-half of these I proceeded to support them, whilst the remaining twenty men and the camp were confided to old Bekîr Aga. Half an hour's march brought me in contact with my party, driving a herd of six hundred head of cattle before them, and a couple of flocks of sheep and goats, with fifty-three prisoners, mostly women and children. My alarm had been excited by their firing in the air as a signal of success. The useless expenditure of ammunition I speedily put a stop to. I found they had killed Meckwendît and thirty-three negroes, some of whom formed the guards of the kraals, and others a part of a relieving party.

To my satisfaction, a son of Meckwendît was a prisoner; but upon further explanation, to my great horror, I discovered that my men, owing to the darkness of the night, had missed their way, and unconsciously had attacked the kraals of our friends the Girwi in mistake, thereby incurring their certain hostility.

One point, however, partially relieved me, namely, that the presence of my old friend but now inveterate enemy Meckwendît, and a negro interpreter, with several muskets and pistols of the murdered parties, proved their complicity with the Dinka.

I secured my prisoners in the abandoned huts of the villages, guarding them with sentinels, as I looked

to them as the means of putting an end to hostilities. To avoid, if possible, the ill-will of my old friend the Girwi chief, Maween, through the medium of Pfing, who could not contain his delight at our successes, I forwarded a messenger to him, requesting his immediate attendance, and stating my sorrow for what had occurred, and my unceasing friendship towards him. On the third day, with several of his sub-chiefs, I had the satisfaction of receiving him in my hut. Unhesitatingly I showed him the whole of the prisoners, and informed him of the mistake that had been unintentionally committed in surprising one of his kraals, showing him the arms that were found there. The fact was corroborated by some of the prisoners. A short silence followed, during which he seemed lost in reflection; then rising and spitting in my face in token of amity, he said he was happy that I had sent for him, and that he felt prouder than ever of the friendship which I showed towards him; then, in a long speech, clothed in words of which many in the enjoyment of civilisation and education might be proud, he wound up as follows:—

"The chastisement that you have inflicted upon the Dinkas, by the death of the Neanglau chief and several of the leading men of the tribe, was richly deserved; also that inflicted on a portion of my own tribe, who, instead of joining their brethren, in obedience to my call, in repelling the Wadj from our pasturage, preferred safety and ignominy by co-operating with the Dinkas in a murderous assault upon you,

who, by bringing wealth beyond our most sanguine imagination amongst us, have deserved better at our hands. You have repudiated the purchase of slaves, and have often told me that your countrymen did all in their power to suppress slavery in every form,—unlike ourselves, who would consider your booty a rich prize;—give me, then, a further proof of your friendship by handing over to me the prisoners of my tribe, in order that I may rear living monuments of your generosity."

As may be supposed, I jumped at the suggestion, and, glad to have so favourable an opportunity of getting rid of my embarrassments, I immediately carried it out. The surprise of the poor women, who evidently expected slavery, was beyond description; and several of them, forgetting for the moment the loss of their husbands, their eyes filled with tears of joy and gratitude, took an affectionate leave of me by spitting on my hand.

Returning to my hut, and seating themselves around me, the chiefs congratulated themselves upon the turn affairs had taken; and after another short silence, Maween again addressed me thus:—

"You have proved yourself truly a great chief, worthy of our highest admiration. Your great wealth leads us to presume that you have inherited largely from your father; but the booty that you have won by your right hand, in every sense of the word, is yours, and much more commendable than any property of which you may be possessed by in-

heritance. But still, in making the proposition, I feel that I am encroaching upon your unlimited generosity; but the knowledge you possess of our habits must be my excuse. You know that my milch cows are distributed amongst my wives for the support of their young families, and can conceive the jealousies that would take place in the event of the withdrawal of a portion of them for the support of the fatherless children whom you have so liberally consigned to my care; therefore, it is only from you, my friend, that I can dare to ask the restitution of their cattle, with which to support them."

I was as glad to consign to him the cattle as I had been to get rid of my prisoners; the daily slaughter of a couple of bullocks hardly recompensed the services of the strong party needed to herd them: and so, from expected enemies, Maween and the Girwi became faster friends than ever.

The terror-stricken Dinka, who, as I before stated, estimated cattle much higher than human life, never having contemplated attacks on these, were at my feet, and sent messengers to sue for peace. Though really anxious for it, I granted it only on condition that the chief and elders of each opposing tribe should come and swear fidelity, according to the custom of their country.

The retention of their prisoners, three in number, they pleaded as an excuse for declining to place themselves in my power; and to prove myself in every way superior to them, I at once liberated these, charging

them with messages to their chiefs to the effect that it was immaterial to me whether they desired peace or war ; and that I was equally prepared for either. Messages of thanks were returned, with a promise, on my return in the following year, to conclude in due form a lasting peace.

I left a dozen men to guard my station at the Dôr, and being unable to procure negroes to conduct me to the lake, loading one mule with provisions and cooking-apparatus, and mounting the other, I proceeded with the whole of my party to the boats : three invalids, unable to walk, were suspended in a kind of hammock attached to a couple of poles, and carried on the shoulders of their comrades.

The path through the bush leading to the territories of the Neanglau was deserted, as was also their village, which I found they had destroyed, and reconstructed in a site then unknown to me, and distant from our route. The adjoining territory was equally deserted ; and finding no person with whom to barter our glass beads for provisions, we helped ourselves from the abandoned huts of the negroes : the still burning fires found in several of these showed the evacuation had been recent.

The Ajack, likewise, had fled and left their village. Ackweng, on our line of route, equally deserted. Whilst passing through it, a strong party of negroes, issuing from the bush near us, made a demonstration as if to attack us ; and, sending one of their own men, named Karakon, who had previously attached himself

to me, to parley with them, I continued my route towards the shelter of three or four large sycamore trees at the extremity of the village.

It was noon on the third day's march, and, my men being hungry, I allowed them to pillage, the more readily that a party of nine Arabs had been murdered there. Grain, butter, flour, ground-nuts, and a couple of fine calves, were brought from the huts, and a party in search of cattle brought in a more valuable prize in the shape of a prisoner. Promising to spare his life if he would reveal the circumstances of the massacre, he made a clean breast of it, and conducted me to the hut where it had been committed, where we still found the putrid remains of the unfortunate sufferers. I could no longer trust myself; and, instantly liberating the prisoner, bade him get out of my sight, which he was not long of doing.

On our departure in the afternoon, some of my men vented their rage by setting fire to a cluster of huts inside a barricade, and a couple of negroes, probably their owners, leaving their hiding-places and running towards them, one of them was shot, whilst the other escaped. During our march we were followed by a host of negroes, but invariably, on our halting to receive them, they declined an encounter; but the moment we resumed our march, they continued their pursuit, as if anxious to bide their own time and opportunity.

Before sunset, arriving in the territory of the Awan, and perceiving a large party of the tribe before me in

the bush, I took up a position in the vicinity of some wells, and sent to ask their intentions. They answered that they, aware of our conduct at Ackweng, and of the pursuit of us by the Ajack up to the confines of their territory, were denouncing them as cowards for not attacking me within their own limits; and stated their desire to repulse them, and their wish to continue on terms of friendship with us. To confirm his statement, the chief met me; and as a proof of his veracity and the good intentions of his tribe, I requested he would withdraw his men to their village, and leave me to deal with the Ajack; a suggestion which was instantly complied with.

On breaking up, the Ajack, hoping probably to be joined by the Awan, charged us furiously, yelling and whooping as savages only can. My brave fellows met them gallantly; and in less time than it takes to describe, had the field to themselves, the enemy suffering a loss of ten killed and several wounded, whose escape I did not attempt to prevent. Thus ended my affair with the Ajack; and the Awan and Raik, with the proofs we had given of our capability of defending ourselves, were glad to acknowledge us as friends.

We suffered severely from torrents of rain, which upon two occasions overtook us upon the march; but in the villages we were comparatively happy under the shelter of large cattle-huts, each of which could contain about thirty men. When loopholed, they formed excellent positions for defence in case of attack; and considering that the greater part of our

firearms were old flint-lock muskets, had we been assaulted on the march during one of those terrific showers, I tremble to contemplate the result.

On the 2d May we arrived on the borders of the lake during a torrent of rain; and to make matters worse, the channel that separated us from the island of Kŷt, where I had left my boats, being nothing but liquid mud, they had left the falling water, but whither I knew not. It was yet early in the afternoon; but before we succeeded in crossing the channels on either side of the island to the shore beyond, up to our waists in water and mud, and amid torrents of rain, it was nightfall, and pitch dark. No habitation was near; and there was no choice but to proceed amongst high reeds and marshy ground, on the confines of the lake, in search of our boats. Hungry and wet to the skin, wading in water and mire—sometimes through thick mud, obliging us to crawl on all-fours—the misery of that night's march I shall never forget. The storm seemed to revel in our distress; the lightning, almost blinding us, traversed in zigzag flashes the wide plain; whilst the thunder crashed all around, and as we proceeded seemed to court our company.

The reeds reached sometimes high above our heads; and, pushing on the foremost, we followed in his track; every flash of lightning, although so vivid as almost to blind us, lit up the surface of the water and the plain, and thus indicated our route. At last, separated from my party, being one of the foremost, with half-a-dozen men I pushed on, certain they would follow us;

and to my inexpressible joy I distinguished the spars of the boats and my tent on the shore, and before midnight we succeeded in reaching them.

After several attempts to make a fire, we had to give it up, everything in the shape of fuel being too saturated to burn; but a change of dress and some stiff grog put the few men that had accompanied me on better terms with themselves.

As may be supposed, the boatmen and servants were overjoyed at my return; as, from the reports of the negroes, they considered it almost impossible that I could extricate myself from the machinations of so many tribes combined against me. The bulk of my party, having given up as hopeless their endeavours to find the boats during the storm, remained exposed to its fury during the whole of the night, under the simple covering of their leather hammocks. They joined us on the following morning in straggling parties, terribly exhausted.

The boats, retiring with the water, had reached the extremity of a large plain on the lake; and to keep them afloat, in order to remain waiting for me until the last moment, every article on board had been disembarked. We now pushed into deeper water down the lake, and by means of the small boat conveyed our traps at repeated trips on board.

The sport with the hippopotami, while proceeding down the lake, was excellent, and partook of much the same character as that described during the preceding year's voyage. Fine weather and agreeable tempera-

ture, though interrupted every second or third day by violent storms and hurricanes, accompanied us down the White Nile ; and before taking leave of the Shillook territory, between the two mountains (Jebelein), sailing down before a southerly wind, a troop of elephants, some seventy or eighty in number—principally females and their young, under the escort of four tuskers—were perceived drinking, some of them immersed to their middle in the stream. On seeing us, they retreated into the interior, headed by two of the tuskers, whilst two others followed in the rear. While hugging the shore under a high embankment, and within a few yards of it, I perceived from the top of the cabin, and near where the herd drank, one of the tuskers looking round as he retreated ; and to my great astonishment he turned, and came on charging at the top of his speed. I never had seen one so tall: he was a perfect monster. When he arrived at the very brink of the bank, as we were passing under it, his raised trunk and head precluded me from aiming at it, and I discharged my rifle at his chest. A small red mark plainly indicated where the ball had penetrated. Suddenly turning, his first impulse was to run away ; but changing his mind he came down again to the water's edge, and placed himself in a narrow wood of ambadj, a wood lighter than cork, used for floats.

The sheets had been let go, and the yards were instantly manned to take in sail. When the impetus of the boat had been sufficiently checked, we ran on

shore, and made fast. Weak from an attack of fever, I felt myself unable to meet the animal on shore; so, jumping into a small boat, four men pulled up against the stream to the extremity of the little wood. No sooner had I arrived at the elephants' drinking-place, where the water was shallow, and within about fifty yards of the shore, than down came the huge brute, and charged furiously into the water. When within about ten yards of us, up to his middle in the stream, I fired, and plainly saw that the ball had penetrated just above the trunk, on which he retreated to the cover of the wood. I have said that I had only one rifle of a bore at all large enough for such game; and therefore, allowing my men to lie on their oars whilst reloading, we floated down the stream.

Again retracing our way, the animal accepted our challenge, and charged instantly. Another ball stopped him as before. His subsequent charges were, however, confined to the shore. When moving on the brink of the water parallel with my boat, and exposing his flank, using increased charges of powder until I had arrived at six drachms, I hit him hard shoulder-shots, after every one of which he writhed severely. After thirteen charges, and as many shots, he declined to meet me; but after standing a few moments on a height beyond the little wood, he rushed with fury into it, and the crash of two ambadj trees announced his fall.

I have said that I had never seen so tall an elephant: he measured fifteen feet, but was lank in

form, and his tusks, to my great surprise, did not weigh more than one hundred pounds. After having obtained them, with quantities of flesh, we resumed our voyage, and without further adventure worthy of note, we arrived at Khartoum in the early part of June.

CHAPTER XXIV.

A FRESH START SOUTHWARD — RECEPTION BY THE AJACK — ARRIVAL OF PROVISIONS — THE CAMP IN EXPECTATION — INTERCHANGE OF CIVILITIES—THE CHIEF AND HIS BROTHER—RECEPTION BY THE DJOUR — PEACE CONCLUDED AND RATIFIED — FESTIVITIES ON THE OCCASION — DETACHMENTS SENT OUT — ARRIVAL AT KURKUR — DEFEATED BY BEES — JOURNEY CONTINUED—RECEPTION BY THE NATIVES—RETURN TO KHARTOUM.

In December in the same year (1856), with increased force, I was again *en route* to succour my men in the Dôr, and if possible break new ground farther south. This time I made up a party of hunters, and leaving them at a village called Linfafing amongst the Raik, to try their fortunes at elephant-hunting, I proceeded with a strong body of Khartoumers to rejoin my men at the Dôr with as little delay as possible. Our welcome amongst the Raik, Lau, and Awan tribes was most cordial; but the Ajack on our line of route had deserted their villages, as had also the Neanglau; and when we entered the country of the latter, several groups of negroes were hanging about inquisitively at some distance from our line of march, apparently with a desire to approach, but doubtful of the prudence of doing so, although I made signs to them,

and occasionally halted to encourage them to advance.

At length a tall man, wearing a large ivory armlet above his right elbow—nicknamed by my men Aboo Aag, the father of the bracelet—whom I well knew as one of the leading men of the tribe, both in hunt and fight, having come within talking distance, raising high his club, he invited us to bivouac near his village, and that before dusk both he and his brother, if the "Beng" (chief—myself) "promised a friendly reception, would come and welcome me." I then approached him, until he beckoned me to stop. I promised him, his brothers, and the whole tribe if he liked, a safe and cordial interview, but that I had nothing to offer them "to tscham, tscham" (eat). Upon this, waving his club as a token of assent, he retired. Continuing our route, hungry and weary, a little before sunset we bivouacked near some deserted cattle-kraals, within sight of the village of Angnoin, the chief of the tribe, and his braceleted brother, from whom I had just parted.

We soon made ourselves comfortable—cooking and watch-fires lit, and sentinels on duty. My men were bandying jokes about my order to light the cooking-fires, in the face of there being nothing to cook; whilst, in the enjoyment of Latakia on my carpet at a convenient distance, I could not but admire the ready wit of my ever-willing followers as they returned out of the thick of the bush with loads of wood that would have made their fortunes if sold in any town on the Lower Nile.

I was not deceived in my expectations: some half-grown, sable, and unclad maidens, ornamented with beads of a variety of colours, tastefully strung, and worn round their necks, waists, and ankles, seemed to wait for an invitation before approaching too near. I went to meet them; and, seeing they had fresh milk and flour, brought them into the *enceinte* of my bivouac and consigned them to the caterer, who had, according to custom, invitingly displayed, on a dressed antelope-hide, varieties of the so highly-prized beads.

My pretty guests had no sooner concluded a rather hasty barter than they retired, laughing heartily at their success in having done us out of costly ornaments for such commonplace things as milk and flour. A still larger party of matrons and their full-grown daughters—the former inspired by love of gain, the latter with a greater desire for ornament than dress, of which they exhibited the utmost possible independence—encouraged by the success of their young friends who had been sent in advance to reconnoitre, now made their appearance, with larger quantities of provisions of various descriptions, which my sharp-set men greeted with hearty welcome.

Not knowing whether I might confide in the promise of peace given at the termination of the last expedition, or whether we might expect a surprise, every possible precaution was taken. One half of my men, apparently thoughtless of treachery, were lying in make-believe careless positions, but with their arms at instantaneous command in case of

need; whilst the remainder of the Khartoumers were feeding bonfires, hewing wood, and performing the manifold services connected with the culinary department. The Raik porter negroes were squatted round the watch-fires; and although an occasional shrill laugh was heard, they were evidently in expectation of the promised visit of the chief and his undaunted brother.

In the mean time a busy scene was enacting before me: my caterer, with bared arms, was deep in the performance of his duty—now handing out beads, then emptying gourds full of flour, grain, and ground nuts, or a thick fluid of inviting colour but bitter taste called "mau," which I presume should be translated beer, although it looked decidedly more like barm; whilst Abdallah, an invaluable old negro interpreter, was equally busy, now scolding some too importunate hag, charging another to mind and grind the corn as though it were for her marriage feast, and to be quick about it; introducing a sable belle to the foreground, taking care of her interests in the barter, and escorting her out of the crowd; or again bawling for more water or earthen pots to cook in, and despatching sundry women for empty vessels wherein to put the beer.

Although the crowd of women, at so unusually late an hour—it being fully half an hour after sunset—denoted confidence, I could not help remarking the absence of men and even boys on this occasion. A distant whistle was now heard, which was responded

to by the immediate departure of all the women, even of those who had still articles unsold, and in two minutes not one remained; and, more suddenly than was pleasant, the loud hum and merry laugh subsided into a dead silence, which none cared to break.

After a short suspense, a strange voice called for Abdallah, and asked leave to approach. On this being granted, and my men, at the same time, warned not to abandon their *nonchalance*, the chief and his brother stepped from the surrounding darkness into the light of our watchfires, followed by a score or so of men leading a bullock. I rose, and led him to a seat near my couch. This however, he rather evaded, casting a searching look all round. At last he was reassured; and he and his companions, encouraged by Aboo Aag's easy manner, seated themselves in a semi-circle before me, carefully depositing their clubs and lances on the ground beside them within easy grasp.

After an exchange of formal greeting, with perhaps a little more of etiquette than candour, Aboo Aag, with an expression which dispelled any doubts of his veracity, said, "As a shower is succeeded by sunshine, so does peace succeed war. The chief of the mighty Neanglau having fought you, now offers this bullock as a token of the peace which he means to propose to the great white chief when he arrives at his station among the Djour."

My reply of "Afwat" (good)—which, uttered with a certain intonation, conveys the meaning of a whole sentence of approbation—charmed both guests and

followers; and in as short a time as it takes to relate, they had the poor bullock struggling under the knife: in an hour his polished bones lay scattered on the ground.

The chief Anoin and his followers, though members of a separate tribe, formed only one of the great Dinka race, having in common with them their language alone. As for sympathies, they went not beyond their own boundary. They were powerful and well-made men, none of them under six feet, Aboo Aag and his brother, the chief, exceeding that height by perhaps six inches: their features were regular and fine, though perhaps a little longer than is usual in Europe, and decidedly not what are considered negro, being devoid of the flat nose and thick lips; the only points of affinity being their uniform black colour and slightly woolly hair.

Their attire was nature's own, with the exception of a leopard's skin slung on the chief's right shoulder, covering his left side and hip. His wrists were decorated with copper bracelets, while his companions wore iron ones: their waists and necks were graced with beads; the chief and some few of them wore necklaces of the large pigeon-egg bead, and two or three heads were decorated with eagles' and ostrich feathers. Anoin and his brother wore caps resembling sailors' sou'westers, composed of white tubular beads sewn in close contact on to a piece of soft hide; the thread was of cotton, and in its manufacture a thorn proved a good substitute for a needle.

Restraint was now thrown aside between my guests and myself; for although they would not join in the meal, the materials for which they had so providently supplied, they willingly joined in the general good-humour which a liberal allowance of mau now began to produce in all parts of the camp; and, mixing with the Arabs, several of whom they recognised, partook freely of the muddy beverage; until, supper being announced, they withdrew, well pleased with the happy termination of the interview.

The intelligence of our arrival had preceded us, and my men stationed at the Dôr met me at Coatchangia, my abandoned establishment amongst the Djour. Our welcome was a hearty one, and, on the part of the aborigines, was most cordial. Among the first to bespatter me with his endearments was the old chief Akondit; and so numerous were the welcomes inflicted upon me, that I was blinded and my face streamed from the effect of their kindness, which, although flattering to my vanity, I was glad to terminate by a more hasty than dignified retreat to my hut.

According to promise, the Neanglau chief Anoin, son of the fallen Meckwendît, with five chiefs of tribes who had joined him against me, followed by a large concourse of negroes, appeared to conclude the promised peace; and having learned from my men that no hostile movement had been made against them during my absence, I gave them a favourable reception. Maween of the Girwi, Pfing, and several other

neutral chiefs were present; and, seating ourselves in a large circle, a parley took place. Apologies were made for the murders they had committed; and they also acknowledged having got the worst of it in their attempts to attack me; while they expressed themselves willing to observe the most amicable relations for the future, trusting that I would henceforth bear no resentment towards them.

Explaining that my mission was a peaceful one, and recommending the advantages of it to their consideration, I promised that no act on my part should lead to animosity. On this the chiefs simultaneously rose and placed their spears and clubs in the centre of the circle, requesting me to add my own fire (firearms) to them. When my rifle and pistols had formed part of the heap, each chief in succession stepped over and recrossed them several times, whilst in a loud voice he called on all present to witness his oath, that he would no longer use his own arms or those of his tribe against me or mine; and wished that if he did so he might be the first to perish by them. I went through the same ceremony; and thus a peace was concluded, which to the present time has been strictly maintained.

During the administration of the oath, the party of each chief brought forth a bullock, and slaughtered it by cutting its throat. The Djour provided us with pitchers of mau, and the day was devoted to feasting and general fraternisation. Complimentary exchanges of pipes, pinches, and quids were frequent, and these,

with the exception of enormous quids, I freely indulged in. My antipathy to the latter will be at once understood when I inform the reader that the luxury in question consisted not of tobacco, but of a large quantity of the fibre of bark, which is introduced into the large hollow stem of the pipe, not, as might be supposed, to purify the smoke, but that it may become, after several days' smoking, saturated with tobacco juice: this forms the quid in question; and, passed from one mouth to another, was considered a far greater enjoyment than smoking.

The only interruption to the feast was the arrival, in the afternoon, of a boy from the bush, announcing that his comrade had been carried off by a lion; and the yellings of the women chanting the death-song as they patrolled the streets, only for an instant put a stop to the convivialities.

It appeared that the lads, while engaged in visiting their snares, saw a lion about to devour a gazelle, their lawful prize; one of them, more valiant than prudent, disputed it, by throwing his lance at the lion, and was instantly fallen on and carried off. On proceeding to the spot with a party of negroes, the entangled gazelle was found, still alive, with its foot in the snare. At about a hundred yards from the spot, we discovered the mangled remains of the boy, the greater part of whose body had been devoured.

Following up the track, we pursued the lion for a considerable distance in the bush; and on arriving at a dense thicket of underwood surrounding a tama-

rind tree, a rustle indicated his presence. He had not, however, the courage to attack; but forcing his body through, he ingloriously decamped.

It being a long march to the Dôr, we commenced it in the cool of the evening; and bivouacking after midnight for an hour, and then resuming our journey, we arrived at the village of Djau soon after sunrise. The Djour negroes who had accompanied us as porters could not be induced to proceed farther into the interior; accordingly, after we had distributed some beads amongst them for their services, they returned to their homes.

After a long consultation with the chief Djau, as my party was numerous, and the number of porters required to carry my baggage treble their number, it was resolved that we should form two parties; accordingly, I lost no time in despatching Daood with twenty Khartoumers and fifty negro porters in advance, over ground which we had already trodden, due south, with instructions to journey onward in the same direction. The despatch of another party to the boats next occupied my attention; this consisted of fifteen men and three score of negroes, laden with tusks—the accumulation of my garrison during the rainy season.

A dozen men, mostly invalids from the effects of ague, were left at the station; and with forty men and fourscore negroes, a week after Daood's departure, I followed him. At a mile distant from the village, we crossed a very pretty brook, over a bridge formed

of the trunk of a tree, provided with a railing on one side. Passing through a thick jungle of cane, we reached higher ground, beautifully wooded. The country now became hilly. After a very stiff march, by dusk we arrived at Kurkur, where, as soon as we had deposited our goods, our porters, without even taking a drink of water, demanded their pay, and instantly returned. This was the invariable practice of the porters throughout the Dôr: no inducements could tempt them to perform more than one day's journey with me; and although members of one great tribe, such were the animosities of the inhabitants of the separate villages towards each other, that nothing but the assurance of my protection could induce them to enter neighbouring villages.

Buggoo, chief of the Kurkur villages, and the inhabitants, received us with friendship, and, in exchange for beads, supplied us with every necessary. Daood, after a day's halt, had passed southwards, having purchased several tusks, and deposited them in Buggoo's safe keeping.

On the following morning, whilst collecting negroes to proceed with me to the next village, a scene occurred which, had the natives been hostile, might have ended fatally to all of us. By way of lark, a swarm of bees had been let loose upon us out of the hollow trunk of a large tree in our immediate vicinity. They attacked us so vigorously, that we were ignominiously obliged to decamp, and abandon both property and firearms. Fighting them was of no avail; and the

only method of getting rid of them was by smoking ourselves over fires lit for the occasion. Some goats that I had purchased, attacked in the camp, were stung to death: and some of my men's shoulders seemed to be surmounted with pumpkins rather than human heads. It required some days to recover from the effects of our mishap, when we continued our journey southwards.

I learnt at Maeha that Daood had proceeded direct south to Moora, whilst I was induced to make a detour through an exceedingly pretty, well-wooded, and hilly country, in a westerly direction, through the villages of Melan, Delakoa, and Mur: then, turning eastwards through Umboora, I joined Daood at Moora, and there deposited our ivory with the old chief Medamboodoo. Daood had returned from Modacunga, beyond which, he stated, the chief Buddi had informed him that the country was uninhabited. He had found the track so overgrown with rank high grass, that in proceeding to Shembool he had been obliged to fire it, and the flames, carried on by the north wind before him, cleared the passage.

Medamboodoo, although most cordial in his reception of us, evidently influenced by fear, notwithstanding all my efforts, persisted in his statement that Shembool was the end of the world, and that he had never heard of any people residing farther south or west. Nor could I obtain any more satisfactory information from the inhabitants whom I questioned and bribed.

At length, after two days' sojourn, I set out alone to reconnoitre, and, striking into the bush, commenced making a detour round the village. Discovering an ill-trodden path, I followed it for an hour, and, there being no field in the direction, I became convinced that it must lead to some village.

In the course of the evening I surprised the old chief by a demand for a dozen porters in the morning, to accompany me to a village in the direction I pointed out, where, I had learnt, there were several tusks to be purchased. The ruse succeeded perfectly: the old man was taken aback, and, after some little consideration, recommended me not to proceed thither, but that he would send for them. I had gained my point; and, commanding Daood to return to Shembool and exert himself to discover a route southwards, I proceeded with my party along the path I had discovered, and after four hours' march arrived at a village called Diloo. Despite our being accompanied by a large party of negro porters, the inhabitants fled on our approach; and proceeding through the village and a pretty circus in its centre, we established ourselves in the shade of the corn-stacks beyond it.

The inhabitants perceiving that we did no injury, the chief, accompanied by a few men, after being secreted for a couple of hours in the bush, timidly approached us; and receiving a small donation of beads, the inhabitants were not long in returning to their huts, and establishing a market for the sale of provisions. The astonishment and delight of those

people at our display of beads was great, and was expressed by laughter, and a general rubbing of their bellies, declaring they felt like water. A part of the Dôr tribe, their habits were similar to those described at Djau; but, situated farther in the interior of the country, they had not the same facilities of obtaining beads from other tribes, and their sole ornaments were of iron, berries, and necklaces of ivory neatly cut in imitation of cowry-shells. They possessed no ivory in the village, but brought us several damaged tusks from the woods, which, valueless to them, they had neglected, the elephants having been killed for their meat only.

We had no difficulty in obtaining porters to proceed farther eastwards to the next village of Gona; and after a month's detour through numerous villages, in which our reception was much like that already described, and through a thickly peopled country, where agriculture was the principal resource, we returned to Diloo, and thence to Moora, where I learnt that Daood had returned with a good quantity of ivory to our station at Djau. At this place I left a detachment of men under the direction of a very clever fellow, a native of Kordofan, Abderahman (the slave of the merciful), with instructions to proceed on Daood's route to Shembool, and to continue as much farther south as he could, prior to the fall of the heavy rains; and there to establish himself during the remainder of the rainy season, the approach of which had been already heralded by several slight showers.

Being pretty well encumbered with ivory myself, and the season far advanced, I commenced my return to Khartoum. As I have already described this route, it is unnecessary here again to go over it, and I shall at once proceed to the narrative of my journey in February 1858 into the interior, from Moora, whither I proceeded in search of my new station under Abderahmân.

CHAPTER XXV.

JOURNEY SOUTHWARD FROM MOORA—THE FOREST ON FIRE—CHARGED BY A RHINOCEROS — TREACHERY OF THE NATIVES — THE DÔR BOUNDARIES REACHED—PROGRESS SOUTHWARD—ARRIVAL AMONG THE NEAM NAM—ENTRANCE INTO THE VILLAGE—AN ANTICIPATED CANNIBAL FEAST—A MEDIATOR—EFFECTS OF A SHOT—THREATENING ASPECT OF AFFAIRS—A RECONCILIATION—TUSK-COLLECTING AND ITS RESULTS—FUTURE PROSPECTS.

As I was now on the most friendly terms with old Medamboodoo, who had accustomed himself to my white skin, and who no longer feared us, I had little difficulty in procuring porters to proceed southwards.

The path leading to Shembool, as in the preceding year when Daood had traversed it, was so overgrown with long grass and shrubs that it was impossible to force a way; and, taking advantage of a brisk north wind to blow the flames in advance of us, we set fire to the dry herbage. The conflagration was immense, and almost instantaneous. The fire roared and crackled, seizing the creepers hanging to the trees; and they in turn igniting their supports, the helpless birds, flitting from the low branches to the top, filled the air with their cries, whilst herds of terrified gazelles and antelopes fled before the devastating flames. The sight was grand; and, notwithstanding

the light of the sun, the bush was illuminated. Vast clouds of smoke hung high in the air. At night the scene was impressive. Far over the hills we could see the onward and triumphant march of the fiery element; and on the following day, when we reached Modacunga, our dangerous *avant courier* had swept past it, and the village owed its preservation only to the clear space around it. This was the case with other villages farther on. The devouring flames were obstructed at last by a large river at Nearé, the principal feeder of the lake, where hippopotami and crocodiles abounded. Crossing the river, ninety yards wide, in the fragile canoes of the natives, the chief Gâl assisting at our embarkation, we continued our route on the opposite shore, still in the Dôr territory. The country before had been hilly, but we were now in a mountainous region, wild in the extreme. At Gootoo we learnt that my men were stationed at Umbolea; and thence we wended our way through a ravine between two lofty mountains of red granite, in which the mica existed in large shining flakes, two inches and upwards in diameter. At the end of the pass was an extensive and wooded plain; and, bivouacking under the shade of some large trees, one of my best shots and myself went in search of a dinner.

I had marched on for about ten minutes; and, fighting my way through thick bush, a small glade presented itself, in the midst of which stood a large tree, surrounded by a dense mass of underwood. To my intense surprise, from this lair a black rhinoceros

unexpectedly charged me. I instantly fired ; and my man with a spare rifle being far behind, as the brute still advanced, I attempted to back into the thicket. In this I succeeded, just in time to allow the animal to brush past me on his short onward career ; a few paces more he fell, expiring without a struggle ; and I found that the ball had penetrated his right eye.

Encamping at Mungila, we were readily supplied with porters : in the morning they were accompanied by a number of men, bearing, as usual, lances, bows, and arrows ; they formed a temporary escort. We had not proceeded far when it was discovered that one of my Khartoumers was missing. Halting, I hastened back on my mule, and arrived in the village just in time to save my man, whom I found surrounded by an immense concourse of people. Charging them on my mule, I fortunately put them to flight, and returning with him, he explained his absence by the desire of purchasing a skin of honey.

The natives, apparently ashamed of having been so easily deprived of their victim, followed us in large numbers, but another tilt sent them flying to the village. They had never seen a man mounted on an animal before, and to the novelty of my galloping at them must be attributed their fright.

On rejoining my men, and continuing our journey, at the entrance of a narrow ravine another display of treachery exhibited itself, by the withdrawal to a short distance of the escort accompanying us, and our being attacked by an unexpected flight of their arrows. At

the same instant the porters suddenly threw their loads to the ground and bolted. One of my men, detaining two of them by the waist-belts, received an ugly wound from a barbed lance, which, penetrating his back between his shoulders, passed through him, its point protruding about an inch below the collar-bone of the right shoulder. Still the gallant fellow held firm hold of his captives; and the man who threw the missile was shot through the head, and two or three more were knocked over. Some of the negroes within our reach prostrated themselves on the ground, submitted, and sued for pardon; but the greater number fled into the bush. Disarming those in our power, I made them resume their loads, and sent them on with a detachment to Ombelambé, to return, if possible, with a sufficient number of negroes to carry our deserted goods. Fearing another attack, I with a part of the men remained on the alert: we had to encamp during the night, and with a few guinea-fowl, which we had no difficulty in shooting, contrived to make a tolerable repast.

In the morning the return of my detachment, accompanied by the chief Bujoo and many porters, enabled us to proceed. We at once discharged the treacherous men of Mungila, who were laughed at by Bujoo and his party as they decamped with the loss of their arms. A few poles tied together formed a couch for my wounded follower, on which he was carried to Ombelambé. The spear, detached from the handle, had to be thrust through the shoulder of the poor

man, as its barbs prevented its direct withdrawal; and, with the simple application of diluted sulphuric acid, to keep the wound clean, in the short space of a month the man recovered.

Without farther adventure of note we joined my garrison at Lungo, and found all in excellent health and spirits, anxiously awaiting our arrival with supplies.

We had now reached the southern confines of the Dôr territory, which, from north to south, extends about three hundred and fifty miles. The language, habits, and customs of the various communities of this tribe were similar to those described on its northern frontier and Djau, the only remarkable difference being in the mountain-district traversed between Nearé and Umbolea, where the women did not distort their features by the use of the ornament worn in the under-lip.

At feud with their southern neighbours the Baer, we could not procure as porters more than a dozen negroes adventurous enough to accompany us into that district. With them, an interpreter, and a party of twenty Khartoumers, after a few days' rest, I set out.

The country during the last few days of our journey had been undulating; but now we were again amongst granitic mountains. Our first day's march brought us to Umbolea, and thence, another day's march to the south, to another village of the same name, situated at the base of a high mountain: the inhabitants fled up its steep sides at our approach.

Seating ourselves quietly at its extremity, the interpreter proceeded after them, and reassured them; and, with the aid of a few presents, we soon succeeded in establishing a good footing. Ivory, they said, they had none, but promised to collect some during the following rainy season, when elephants would arrive in their country; these had now migrated to the north, where water was more abundant.

Our usual talisman, glass beads, provided us with a new set of porters; and after one night's sojourn only, we proceeded to Baer, a good day's journey, through mountain-passes farther south. Our reception was marked by the flight of the inhabitants; but, as at the last village, there was little difficulty in gaining their good-will. We remained here a day, and our attempts at procuring ivory were fruitless. Their fields were on a far more limited scale than those in the Dôr country, as they said they were troubled by foraging parties of their southern neighbours, the Neam Nam, who pillaged their villages, and committed great slaughter and devastation, their object being to carry off the youth into slavery. They described these uncomfortable neighbours as warlike and savage, invariably feasting on their fallen enemies. They implored us to return, as they said so small a party as we were would certainly be overpowered and eaten.

They told us they had nearly been exterminated by these cannibals, of whom they professed the greatest horror; and stated that many of their communities had been obliged to fly, and establish themselves in

distant countries, but whither exactly, they knew not, merely pointing to the east and west. The language of the Djour being very similar to the Baer, it is by no means improbable that at one time they formed part of this tribe. Their arms were also bows and arrows, shorter than those of the Dôr; their spears were for the most part barbed; and they carried peculiarly formed swords, and different kinds of iron missiles. These men were so frightened at the idea of accompanying me to the Neam Nam, that it required numerous presents and all my persuasive powers to obtain, at length, the necessary porters; and on arriving within sight of Mundo, the first Neam Nam village, I could not induce them to enter it, and, throwing off their loads, they decamped, leaving only the interpreter in the firm grip of two of my followers. Nothing daunted, my men took up the rejected loads, and we proceeded towards the village.

On nearing it, the sound of several tom-toms, and the shrill whistle of their calls, plainly indicated that the Neam Nam were on the alert. A large party, bearing their arms and shields, issued forth to meet us; and, drawing up in line across our path, seemed determined to impede our progress. Heedless of the impediment, we proceeded on our way; and my Khartoumers, in the best spirits, joined lustily in a song.

The sight of the savages before us was imposing; each man guarded the greater part of his body with a large shield, holding a lance vertically in his right

hand. The party were evidently surprised at the confidence and unoffending manner of our approach, and evinced a greater disposition to run away than to attack. On we went joyfully, and when within ten yards of them, their ranks opened, allowing us a passage through them, of which, as a matter of course, we availed ourselves, and entered the village (apparently deserted by women and children), with the Neam Nam following in the rear. Passing through a street of huts, rather distantly situated from one another, we reached a slight eminence commanding a fine view of a highly fertile country. During our march, the tom-toms continued their noise; but, regardless of consequences, we took up our position under the shade of a magnificent sycamore tree, in the vicinity of a couple of huts; and, disembarrassing ourselves of our baggage, we quietly seated ourselves in a circle round it, exposing our fronts to the natives, who, in great numbers, soon surrounded us. Apparently astonished at the coolness we displayed, they gradually closed, and, the front rank seating themselves, their proximity became disagreeable, as they hemmed us in so closely that several of them actually seated themselves upon our feet, indulging at the same time in laughter and loud conversation which we could not understand. Enjoining patience on my men, and convinced that, in case of necessity, the harmless discharge of a gun or two would scatter our visitors, I learnt with some difficulty, through the medium of the Baer and Dôr interpreters, that these

savages looked upon us in the light of bullocks fit for slaughter, and that they contemplated feasting upon us; but they disputed the propriety of slaying us until the arrival of their chief, who, I learnt, was not in the village.

With this knowledge, a hearty laugh and many jokes as to their condition were indulged in by my brave companions, who, confident in their own arms, behaved admirably. The excessive joy of our would-be butchers ceased at the appearance of an aged grey-headed man, who, after a short intercourse with the Baer interpreter, in a loud voice addressed the mob in words to the following effect:—

"Neam Nam, do not insult these strange men; do you know whence they come?"

"No; but we will feast on them," was the rejoinder. Then the old man, holding up his spear, and commanding silence, proceeded thus:—

"Do you know of any tribe that would dare approach our village in so small numbers as these men have done?"

"No," was again vociferated.

"Very well; you know not whence they come, neither do I, who am greatly your senior, and whose voice you ought to respect. Their country must indeed be distant, and to traverse the many tribes between their country and ours, ought to be a proof to you of their valour: look at the things they hold in their hands; they are neither spears, clubs, nor bows and arrows, but inexplicable bits of iron mounted

on wood. Neither have they shields to defend their bodies from our weapons ; therefore, to have travelled thus far, depend on it, their means of resistance must be as puzzling to us, and far superior to any arms that any tribe—ay, even our own—can oppose to them ; therefore, Neam Nam, I who have led you to many a fight, and whose counsels you have often followed, shed not your blood in vain, nor bring disgrace upon your fathers, who never have been vanquished. Touch them not, but prove yourselves to be worthy the friendship of such a handful of brave men, and do yourselves honour by entertaining them, rather than degrade yourselves by the continuance of your insults."

This address seemed to have a beneficial effect with the majority. The old man, motioning two or three of them out of the way, seated himself near me, and endeavoured to converse with me; but, failing, he called the interpreter. His first wish was to examine my rifle: removing the cap, I handed it to him. Long and silent was his examination; the most inexplicable part seeming the muzzle, which, instead of being pointed, had a hole in it. Placing his finger therein, he looked at me with the greatest astonishment; and to give him a practical explanation, I seized a fowling-piece from the hand of my favourite hunter, and pointing to a vulture hovering over us, I fired ; but before the bird touched the ground, the crowd were prostrate and grovelling in the dust, as if every man of them had been shot. The old man's head, with

his hands on his ears, was at my feet ; and when I raised him, his appearance was ghastly, and his eyes were fixed on me with a meaningless expression. I thought he had lost his senses. After shaking him several times, I at length succeeded in attracting his attention to the fallen bird, quivering in its last agonies between two of his men. The first sign of returning animation he gave was, putting his hand to his head, and examining himself as if in search of a wound. He gradually recovered; and as soon as he could regain his voice, called to the crowd, who, one after the other, first raised their heads, and then again dropped them at the sight of their apparently lifeless comrades. After the repeated call of the old man, they ventured to rise, and a general inspection of imaginary wounds commenced.

I attempted to carry on a conversation with the old man, whose name was Mur-Mangae, and learnt that the chief's name was Dimoo, and that he had but lately succeeded his deceased father in the chieftainship. Gaining confidence, he again reverted to our arms, which, however, he expressed a fear of touching, and requested to know how the noise was produced ; and whilst I was endeavouring to explain the effect of a gun to him, the chief, accompanied by numerous followers, arrived. To my disappointment, however, he treated us with great mistrust, and, drawing up his men, seemed inclined to attack us; on which a lengthened conversation between the old man and himself took place. At this stage of the

proceedings, a single elephant was seen approaching the village. The chief, who had been standing, advanced towards me, and, pointing to the elephant, abruptly asked if our thunder could kill that. On my replying in the affirmative, he said, "Do it, and I will respect you." The aspect of affairs had now assumed anything but a peaceful appearance; but, relying upon my own resources and diplomacy, I resolved on gaining the good-will of the chief, and despatched one-half of my best shots to endeavour to bring down the elephant, whilst with the other half, in case of emergency, I knew I could defend our property. The brave fellows confidently sallied forth, although a few of them only possessed rifles much too light for the work expected of them, whilst others had only double-barrelled fowling-pieces loaded with ball.

They were followed by the whole of the savages to within about three hundred yards of the elephant, when the hunters dispersed, and simultaneously fired at the elephant within a range of twenty yards, from various directions. On the first discharge, the Neam Nam and their chief exhibited every sign of fear —some by falling on the ground, and others by taking to their heels and homes. The elephant—a young male, with tusks about one foot in length—received shot after shot in quick succession. He merely elevated his trunk and ears, and moved round as if on a pivot, until, after about two dozen rounds had been discharged at his head and shoulders with double charges of powder,

he fell, and our prestige was established. The chief and his followers, recovering themselves, approached more in the guise of petitioners than aggressors, and stated that if we would only withhold our thunder they would be our best friends. Presents of beads to Dimoo and our old friend closed the compact; and on being informed that similar valuables would be given for provisions, the chief proclaimed aloud the fact to the bystanders, who declared they would furnish us with anything the village contained.

Dimoo, now awake to our importance, pointed out huts for our occupation, and stated that he alone would entertain us; and the first proof of this, after taking possession of our huts, consisted in the hind-quarters of a dog, sent by one of his slaves for the white chief's dinner. I accepted it with every sign of gratification, and the bearer said that his master's slaves were engaged in preparations for my men's dinners; and in the course of an hour a large party of negresses, bearing pitchers of unfermented beer and wooden bowls of porridge on their heads, provided my suite with a hearty meal.

While we thus enjoyed the hospitality of the chief, the crowd which before had surrounded us had now entirely disappeared; and, more respectful than any tribe I had hitherto visited, no attempt was made to intrude upon our privacy.

In the afternoon the chief, accompanied by a crowd of followers, arrived in the open space before our huts, and then for the first time I informed him of

the object of my mission. Communicating this to his followers, the effect was electric ; that they could obtain such valuables as glass beads for useless tusks of elephants, seemed incredible. Several of them bolted off instantly, and Dimoo promised that on the morrow abundance of tusks should be forthcoming.

At the dawn of day I was awakened by the sentinel calling me to rise, as a considerable commotion was taking place in the village ; and, always in the habit of sleeping with my clothes on and arms at my side, I had only to slip on my shoes to respond to the emergency. My men, equally prepared, were on the alert. The whole of the male population were seen turning out, and in different parties left the village in various directions. Some of them, whose attention we had attracted in passing, came up to us ; and with unmistakable signs of pleasure explained that they were proceeding in search of tusks, and were in hopes of obtaining some beautiful beads in exchange for them. The result was that during the course of the day loads of tusks were brought to us, varying from five pounds to upwards of one hundredweight each ; but, to my regret, by far the greater part of them, having been probably exposed to the effects of more than one annual conflagration of dried herbage, had become so injured that they were not worth carriage, and with considerable difficulty I managed to explain that the tusks I required must be uninjured and smooth, like those of the elephant

I killed the day before. For a moment they were disappointed: they soon gave way to rejoicing, and entreated if we would remain until the moon became small, that elephants would come, and they would kill every one possessed of tusks in their own way, if we would withhold our thunder.

CHAPTER XXVI.

TRADE UNKNOWN AMONG THE NEAM NAM—NEAM NAM COSTUME AND ORNAMENTS—A RUSE, AND ITS EFFECTS—KIND TREATMENT OF SLAVES—CANNIBALISM—COMMENCEMENT OF THE RAINS—A NATIVE ELEPHANT-HUNT—BARTER FOR THE TUSKS—NORTHWARD JOURNEY—RETURN TO THE LAKE—NATURAL HISTORY COLLECTIONS—THE BALAENICEPS AND ITS HAUNTS—REARING OF THE YOUNG BIRDS—CAPTURE OF A YOUNG HIPPOPOTAMUS—ARRIVAL AT KHARTOUM—RETURN TO ENGLAND—NATIVE VOCABULARIES.

TRADE of any description was perfectly unknown in the far interior which I had now reached; and, according to dead reckoning of days' journeys performed since our disembarkation from the boats on the lake, I believed we were on the equator. Though my search for ivory threatened to be as ineffectual here as elsewhere, I made up my mind to remain amongst those reputed cannibals until the early rains compelled my return. Indeed this was imperative, as, after their setting in, when the ground became sufficiently saturated, the Dôr, through whose extensive territory I had to pass, would be so occupied with agricultural pursuits as to preclude their engaging themselves as porters. The only use made of ivory by the Neam Nam was for ornaments, such as bracelets and necklaces; some were ingeniously cut in imitation of cowry

shells; and neatly cut thin flakes, like the scales of a fish, were curiously attached to a band like a piece of ribbon, and worn by the females round the neck. Both men and women wore their hair plaited in thick masses, covering the neck to the shoulders. This they combed out with long ivory pins, from six inches to upwards of a foot in length—one extremity pointed, the other increasing in thickness like a cone, three or four inches of which were carved into pretty patterns, and dyed black with the decoction of a root. When the hair had been arranged, two of the largest of these pins were stuck horizontally through it at the back of the head; between these smaller ones were inserted, forming a semicircle similar to a Spanish lady's comb.

A thick texture of a dark-brown colour, woven from the bark fibres, was worn by both sexes: by the females round the loins, but the men, generally possessing larger pieces, slung them around the body, leaving the arms in freedom. Leather sandals were universally worn; and the cleanliness of their persons and huts excited our admiration. They were great smokers of tobacco, of their own growth, mixed with the rind of the banana, also indigenous to the country. I was presented with some of it by Dimoo, who professed great attachment towards me. To my great discomfort, after having partaken of my pipe, he expressed a liking for my tobacco; and not knowing how to refuse him, and at the same time exceedingly anxious to retain intact the small quantity remaining,

I had recourse to a ruse; and, giving instructions accordingly, to my servant, he retired into the interior of the hut to fill the pipe. In the mean time I explained to Dimoo that if any person smoked my tobacco who was not perfectly well disposed towards me, it would betray him by breaking his pipe in my presence. Not afraid of the ordeal, he accepted a well-replenished pipe, whilst my servant, by a sign, acquainted me that my instructions had been carried out. Dimoo, seated opposite to me in company of some eight or ten of the notabilities of the place, commenced smoking vehemently, when an explosion of gunpowder in the bowl of the pipe sent it, as well as the chief and his companions, flying. Dimoo, regaining his equanimity, begged me to pardon him, and that he would never more conceal anything from me; and the only harm he meant was to detain me amongst them until they had become possessed of the whole of our riches, which he confessed they greatly coveted. As a proof of his sincerity and good feeling, he would now assist me in departing whenever I chose. Explaining to him the necessity of my departure at a stated time, in order to return with an increased stock of beads, I promised to wait the first rains, and to purchase all the ivory that could be procured.

After this little event, I was looked upon as something almost superhuman, and was respected accordingly. An old chief of another community, a relative of Dimoo, who had heard of my arrival at Mundo, being very ill, sent one of his sons to beg a charm,

wherewith to restore his health. The symptoms of his illness leading me to infer that ague was the cause, I prepared an emetic, and explained to the lad how to administer it. A few hours afterwards the young fellow returned, in a state of great excitement; and stating that he had heard his father had died, said he had not the courage to proceed, but had run back and wished me to see amongst my signs (meaning my book) whether it was really true or not. After a little cross-questioning, and ascertaining the great probability of the truth of his father's death, I turned over a few of the leaves of my old journal for his satisfaction, and then corroborated the fact, when he, the chief, and several bystanders, vented their grief by howling and a little crying.

The plain beneath the village was extensively cultivated into fields and gardens—cotton, vegetables, melons, gourds, and pepper, being grown in the latter; whilst the former were confined to the growth of various kinds of maize and beans. Their cultivation was well attended to, the labour being performed by slaves, of which the members of this tribe owned considerable numbers,—some individuals owning them by hundreds; and, in case of emergency, they accompanied their masters to battle.

As everywhere else in the interior of Africa, within my knowledge, they were treated affectionately, and, generally speaking, both master and slave were proud of each other: in negro families I have often observed more attention paid to the slave than to their child-

ren. But I was assured by both free and slave negroes that a runaway slave belonging to the Neam Nam, if captured, was made an example of, by being slain and devoured. I was also informed by the Neam Nam, who seemed to glory in their reputation of cannibalism, that their aged, and indeed all when supposed to be at the point of death, were given up to be murdered and eaten.

Their arms consist of smooth and barbed lances, and a large oblong shield, formed of closely-woven matting, composed of several patterns, and dyed with many colours. In the centre of the interior is a wooden handle, to which are attached two or three singularly-formed iron projectiles, resembling a boomerang of rather a circular form, bearing on their peripheries several sharp projections. Attached to the girdle, a strong leather sheath containing a knife, hilt downwards, is worn by every Neam Nam. Small whistles, or calls, of ivory or antelope's horns, attached by a string, are suspended to the neck, and some of the men carry horns made of large elephant tusks.

During my leisure hours shooting was, as usual, my chief amusement; and the destruction of giraffes, antelopes, and wild boar, added considerably to my prestige. Panthers of several descriptions were sometimes met with, a few of which fell; also snakes of immense size; but lions, I observed, were much rarer than amongst the more northern tribes, where herds of cattle were an easier prey than wary antelopes.

Upon one occasion I discovered a large antelope:

the intestines and part of the haunch had been devoured by a lion the previous night, and I had no difficulty in following the tracks to the locality where the slaughter had taken place. The traces of the lion were rarely visible, the earth, for the greater part, being covered with herbage; but, although escaping me, my negro companion frequently pointed them out, by the pressure of the animal's feet upon the long grass, and some few broken reeds; but the trail of the antelope's hind legs, forming continuous marks upon the ground, were distinctly visible, and showed that the lion had carried his prey upon his back for a distance of three hundred yards, from the centre of a glade into a thicket, where, unobserved, he could feast at leisure.

The sky had for some days been overcast, and on the 13th of February, after a slight thunderstorm, we were delighted with the first fall of rain, the duration of which was but about five minutes, and great was the rejoicing of the natives on the occasion. Tom-toms were sounded, dancing and unusual potations marked the event—not only indicative of a productive season, but also of the arrival of elephants, whose tusks, for the first time, were to prove a source of wealth to them.

Successive showers followed, and after a fortnight's sojourn a herd of eighteen elephants was announced, by beat of tom-tom, as being in the vicinity. Old men, hags, warriors, women, and children, collected with the most sanguine expectations; and, anxious to wit-

ness the scene, I accompanied the hunters: a finer body of well-grown and active men I never beheld. The slaves, many of them from the Baer, but most of them appertaining to unknown tribes from the west, were all but black, and followed their more noble-looking and olive-coloured masters. Two hours' march—the first part through cultivated ground, and the latter through magnificent bush—brought us to the open plain, covered hip-deep with dry grass; and there were the elephants marching leisurely towards us. The negroes, about five hundred, swift as antelopes, formed a vast circle around them, and by their yells brought the huge game to a stand-still. As if by magic, the plain was on fire, and the elephants, in the midst of the roar and crackling of the flames, were obscured from our view by the smoke. Where I stood, and along the line as far as I could see, the grass was beaten down to prevent the outside of the circle from being seized in the conflagration; and in a short time—not more than half an hour—the fire having exhausted itself, the cloud of smoke gradually rising, again displayed the group of elephants to our view, standing as if petrified. As soon as the burning embers had become sufficiently extinct, the negroes with a whoop closed from all sides upon their prey. The fire and smoke had blinded them; and, unable to defend themselves, they successively fell by the lances of their assailants. The sight was grand, and although their tusks proved a rich prize, I was touched at the massacre.

The villagers, acquainted with our success, hurried to the scene, when women and children took an active part in carrying to their homes huge pieces of the carcasses cut off by their husbands and brothers, whilst others cleverly detached the tusks with their axes. The work lasted two days, and the sight was animated in the extreme. The skeletons only remained on the ground.

The barter of the tusks was the next great event—the entire population assisting, and the scene resembled a fair. In the centre of a large circle composed of the elders of the tribe, the chief interpreter and myself were seated; and in front of an immense number of people stood the men bearing the tusks. The tusks were singly bartered for by the chief; and notwithstanding the earnest desire on both sides to conclude the bargain, so much haggling took place that two days were consumed ere the sale was effected.

The small stock of beads I had brought with me had now become exhausted; and with faithful promises to return the following season, I made preparations for my departure, the chief affording me every facility for the conveyance of my merchandise.

On leaving Mundo, we were accompanied a considerable distance by crowds of the natives; and Dimoo, on taking leave of me, grasped my hand, and exacted another promise to return; and, stating that he should be proud to receive me into his family, offered me his daughter as a bride, whom he would keep for me until my return. Changing porters at

Umbolea, I found a party of my men of Abderahman's detachment at the northern Umbolea, and with them I was induced to make a detour to the eastwards, arriving amongst the Dôr at Dagajoo, situated between the Baer and Neam Nam. The next village to the eastwards, Bakkaen, belongs to the latter tribe, and thus terminates the Baer territory to the east.

Moving still farther eastwards over a sterile tract, obliging us to carry our supply of water, we reached Kangamboo, a considerable Neam Nam village, governed by Urumbo, as were also several villages in the immediate neighbourhood.

Urumbo, as soon as we had understood each other, informed me that his brother Djungee, and father Hookooa, were chiefs of considerable settlements at half a day's journey distant to the east and south-east of him.

From this it will appear that the Neam Nam recognise no superior chief; but, like the Dôr, the tribe is divided into numerous chieftainships. They are all large slave-owners, and the respectability and importance of the chiefs depend on the number of slaves in their possession. These are held to add to their importance as retainers and labourers; and being kidnapped from their neighbours for their own especial use, are not bartered either amongst themselves or adjoining tribes. A slave-merchant, therefore, is not known in the country.

After a few days' sojourn, carrying on a brisk trade, I turned to the north-west; and, proceeding through

Madiboo, we again arrived on the confines of the Neam Nam territory at Baranj. Bashima, the chief, a young man, some four or five and twenty, stated that his brother Basia, his father Gorea, and grandfather Harquati, were each of them chiefs more powerful than himself, towards the north.

Two days' journey were occupied in traversing a gravelly soil and thin scattered bush, supplied with occasional tanks of water; but at Djamaga, belonging to the Dôr, the country was more fertile, and was extensively cultivated. Rejoining thence my station at Lungo, I promised Abderahman a fresh supply of merchandise and necessaries from our headquarters at the Djour, and recommended him to proceed therewith to the Neam Nam at Mundo, and there establish himself. I now took charge of the proceeds of the campaign, and with one hundred negro porters commenced my homeward journey.

Our route to the Djour and our boats leading us through districts and villages already described, it is unnecessary to weary my readers by enlarging on this. To give the reader an idea of the sport enjoyed, I cannot do better than furnish him with a copy of a notice by John Edward Gray, Esq. of some of the heads which I succeeded in preserving, and which through Mr Samuel Stevens have reached the British Museum.

1. Bos taurus, Gray, Cat. of Ungulata in Coll., B. M., p. 17. Variety with the horns elongate and subspiral. Nader-Sobat, lat. 11° N.

2. Bubalus Caffer, Gray, Cat., p. 28. Horns.

3. Adenota Lechèe, Gray, Cat., p. 98. Male skin, in a bad state ; skull of half-grown male and female. Awan and Raik.

4. Kobus Maria, new species. Two heads, male and female. Awan.

5. Kobus ellipsiprymnus, p. 99. Head of male and female Raik.

6. Alcelaphus Bubalis, p. 123. Several heads of both sexes. Djour.

7. Damalis Senegalensis, p. 126. Heads of male and females. Ajack.

8. Tragelaphus sylvatica, p. 139. Head of male.

9. Giraffa camelopardalis, p. 181. Head of male; pale variety.

10. Rhinoceros bicomis. Skull, with horns of a large size; half-grown.

11. Hippopotamus amphibius. Skull. From Sennaar, lat. 12° 13′ N.

The new species Dr J. E. Gray proposes to name after his wife, who has assisted him in his studies, "Kobus Maria."

In the Bahr-il-Gazâl I was joined by a sandal (a boat with one mast only, smaller than a Dahabyeh) from my hunting station at Gaba-Shambyl, which contained several rare specimens of natural history, the most notable being a young elephant, a juvenile rhinoceros, and six shoe-birds, so called by the Arabs, or royal balaeniceps. These birds are but rarely seen on the banks of the Nile, which, shelving off more or less abruptly, furnish but few favourable spots for its wading propensities in search of food. Although seen in the Bahr-il-Gazâl, they prefer the natural

banks of the morasses of the interior, where the shallowness of the water, distributed over a large surface, affords them greater facilities for wading.

At Gaba-Shambyl, in latitude from 5° to 8° north, I occupied hunting-stations, jointly with a highly-valued and deceased friend, de Malzac, who possessed a large station amongst the Rohl. Striking off directly west from the Nile, the country for the first thirty miles rises with an almost imperceptible slope, when it again diminishes in elevation for a distance of sixty or seventy miles. This district, extending about one hundred and fifty miles from north to south, forms a large morass, and is fed by the rains; and when the water arrives at a certain height, it obtains an outlet to the Bahr-il-Gazâl. Containing many islands overgrown with luxuriant herbage, and surrounded by thick bush, this spot is the favourite home of the balaeniceps. These birds are seen in clusters of from a pair to perhaps one hundred together, mostly wading in the water; and, when disturbed, will fly low over its surface, and settle at no great distance; but if frightened and fired at, they rise in flocks high in the air; and, after hovering and wheeling around, settle on the highest trees, and as long as their disturbers are near, will not return to the water. Their roosting-place at night is, to the best of my belief, on the ground. Their food is principally fish and water-snakes, which they have been seen by my men to catch and devour. They will also feed on the intestines of dead animals, the

carcasses of which they easily rip open with the strong hook of the upper bill. Their breeding-time is in the rainy season, during the months of July and August; and the spot chosen is in the reeds or high grass immediately on the water's edge, or on some small elevated and dry spot, entirely surrounded by water. The bird, before laying, scrapes a hole in the earth, in which, without any lining of grass or feathers, the female deposits her eggs. As many as a dozen have been found in the same nest. Numbers of these nests have been robbed by my men of both eggs and young; but the young birds so taken have invariably died. After repeated unsuccessful attempts to rear them, continued for two years, the eggs were eventually hatched under hens, which were procured at a considerable distance from the Raik negroes.

As soon as the hens began to lay, and in due time to sit, a part of their eggs were replaced with half the number of those of the balaeniceps, as fresh as possible from the nest, the locality of which was previously known, and several birds were successfully hatched. These young birds ran àbout the premises of the camp; and, to the great discomfort of the poor hens, would persist in performing all sorts of unchickenlike manœuvres, with their large beaks and extended wings, in a small artificial pool, constantly supplied with water by several negresses retained for their especial benefit. Negro boys were also employed to supply their little pond with live fish, upon which, and occa-

sionally the intestines of animals killed for our use, chopped into small pieces, they were reared.

Amongst the feathered tribe that existed in the Bahr-il-Gazâl was the *Mycteria Senegalensis*, the largest and finest stork I had ever seen, of which I succeeded in procuring two young specimens ; as also, on the 23d April, the young hippopotamus, which, with a pair of the balaeniceps, were alone destined out of a numerous and valuable collection to reach England.

The young hippopotamus was discovered, by the look-out from the mast-head of my own boat, which led the way, lying in the reeds, half submerged in water ; and the man, frantic with excitement, called general attention to the spot by his shouts of "A young hippopotamus ! a young hippopotamus !" A dozen sailors were soon struggling in the water, and disappearing amongst the thick herbage, regardless of prudence, announced their success with shouts of joy ; one of them, grasping in his arms a small animal about the size of a spaniel, kept afloat and propelled towards the boat by his delighted companions, introduced the young hippo on board. Fortunately for the men, the mother was not at home, and so distant from her charge as not to hear the cries of her baby (not unlike those of a calf), or doubtless she would have come to the rescue, and the affair might have terminated differently.

The welcome guest was reared on milk, and, in its absence, on meal and water. To supply it with a

bath, as soon as we had reached the extremity of the lake, and could approach the shore, a hole was dug for it, and filled with water; in this he was allowed to revel, under the superintendence of half-a-dozen men to prevent his escape.

Young hippo soon got attached to its keeper, invariably sleeping by his side, supporting his head on some part of his body; he would follow him like a dog, in and out of the river, and seemed never to feel happy unless in the company of Salamé, who ever since has attached himself to his fortunes, and, at the time I write, is crossing the Atlantic.

My passage down the Nile, with the exception of frequent storms, may be described as smooth sailing, and unworthy of particular note.

On the 20th of May I terminated my excursion with the return to my home at Khartoum, under volleys of musketry and the hearty welcomes of crowds of spectators.

While waiting the inundation to convey a couple of boats freighted with my collections over the numerous cataracts of Nubia and Dongola, down the river to Egypt, I had to deplore the loss of several animals by death, and eventually a great many other valuable objects by the loss of one of the boats in the cataracts.

From a large collection of bird-skins a few only were rescued, of the most noticeable of which I subjoin a list. For their examination and naming, in addition to many other acts of kindness, I have

to thank Mr Sclater, Secretary to the Zoological Society.

Haliaëtus vocifer, juv.
Halcyon semicœrulea (Gm.)?
Coracias Abyssinica (Linn.)
Merops Ægyptius (?).
Bucorax Abyssinicus.
Lanius macrocercus, De Fil.
Prionops cristatus, Rüpp.
Laniarius chrysogaster, Pro.
Lamprotornis purpuroptera, Rüpp.
Notanges superbus, Rüpp.
Colius Senegalensis.
Schizorhis zonura, Rüpp.
Phœocephalus meyeri, Rüpp.
Lœmodon vieilloki.
Lœmodon leucocephalus, De Fil.
Œdicnemus affinis, Rüpp.
Cursorius, sp. (?)
Falcinellus igneus.
Ardrola bubulcus.
Nycticorax Europæus.
Anastomus lamelligerus.
Mycteria Senegalensis.
Parra Africana.
Plectropterus Rüppellii, Sclater.
Sterna (2 sp.).
Eggs of balaeniceps rex.

Leaving Khartoum on the 31st of March, I arrived in Cairo two months afterwards; and after five weeks sojourn in that city and Alexandria, I returned to England at the latter end of the following July (1859), after sixteen years' absence, with feelings which I leave to the imagination of the reader. After a long sojourn at home, I am again on the point of starting for my African home, where I trust, in conformity with the views of the Royal Geographical Society, and with the kind permission of the Foreign Office, to be enabled to meet Captains Speke and Grant in the regions of the equator, on their homeward journey from Zanzibar, and by supplying them with boats at Gondocoro, to assist them down the Nile to Khartoum.

Under the impression that it may not be uninteresting to some, I annex a few words of the vocabulary of the tribes which I have attempted to describe, for the imperfections of which I must be excused, as, never having had an idea of publishing,

they were not noted down, and are consequently only such as I remember.

Neam Nam Vocabulary.

Flower, ...Mooma.
Shield, ...Abrooda.
Lance, ...Baasoo.
Trombash, ...Gangoo.
Knife, ...Sali.
Jug, ...Akoroo.
Fire, ...Yaw.
Wood, ...Naaki.
Pipe, ...Cabunja.
Tobacco, ...Goondoa.
Come here, ...Moicundoora.
Go, ...Mundo.
Ivory, ...Rinda omburra.
Woman, ...Meckeri.
Man, ...Koombai.
Boy, ...Godee.
Girl, ...Umbagadda.
Slave, ...Buroo.
Chief, ...Mumba Kindoo.
Hut, ...Beia.
Elephant, ...Omburra.
Buffalo, ...Jari.
Antelope, ...Ombuddi.
Fowl, ...Kundoo.

Baer Vocabulary.

Hair, ...Egrewujji.
Forehead, ...Wudj.
Eye, ...Wung.
Nose, ...Koum.
Lip, ...Dack.
Teeth, ...Lack.
Tongue, ...Laeb.
Ear, ...Caeg.
Fire, ...Maadj.
Water, ...Fee.

Dor Vocabulary.

Hair, ...Biddoo.
Forehead, ...Hickomoo.
Eye, ...Komo.
Nose, ...Homogi.
Lip, ...Taragi.
Beard, ...Betara.
Neck, ...Ingubba.
Back of neck, ...Goo.
Breast, ...Dakidi.
Pit, ...Maya.
Belly, ...Hiji.
Thigh, ...Gushoo.
Arm, ...Geeji.
Palm of the hand, ..Hegigee.
Nails of the finger, Rusu-rusu.
Foot, ...Umbundo.
Fly, ...Ungoogoo.
Feather, ...Bingano.
Fowl, ...Ungano.
Hide, ...Hibano.
Filler for beer, ...Koota.
Bananas, ...Umboggo.
Sleep, ...Mooddo.
Bad, ...Umdocko.
Good, ...Emé.
Go, ...Endé.
Come, ...Eiba.
Run, ...Unga.
Come quick—make haste, ...Kiré kiré.
Medida, ...Kova.
Assida, ...Dûm.
Mulach, ...Ti gebala.
Lance, ...Mehé.
Meat, ...Mihi.
Tamarinds, ...Maka.
Hut, ...Roo.
Grain, ...Ja.
Duchn, ...Kooleya.
Flower, ...Roodja.
Water, ...Mini.
Wood, ...Ungor.
Fire, ...Fudoo.
Carry it, and go, ...Oba nande.
The sun, ...Kade.
The sun is set, ...Kadanjaro.
Village, ...Bee.
The village is distant, ...Bee kackba.
To-morrow, ...Umdooma.

Dog,.....Beehee.
Goat,.....Binja.
Bring in water,.....Umberra menigee.
To bathe,.....Oondugrooi.
A well,.....Daminga.
Stream,.....Dakooda.
The stars,.....Kir.
Orion,.....Komayinda.
Téreya,.....Moi moi.
Sanagt-il-Sul,.....Kirminkobi.
Morning-star,.....Kir molobi.
What is this village called?.....Bee roo bendo.
Porcupine,.....Kighua.
Wild boar,.....Brewadoo.
Bo,.....Kooti.
Blood,.....Rahm.
Smallpox,.....Umboora.
Indian corn,.....Matabael.
Beans,.....Jamunjoo.
Doora,.....Jumgan.
Make the pottage,..Mira doum.
What?.....Yeki.
Vulture,.....Haeriri.
Awl,.....Misiri.
Bow,.....Hunyu.
Arrow,.....Kirré.
Pouch for arrows,...Mudde kirré.
Trombish,.....Mokoongo.
Pouch of goat-skin,Hibena binya.
Give me that goat-skin,.....Hibena binya gee.
Reed of Doora,.....Kookoo.
Gum,.....Mingir.
Tree,.....Cugga.
Buffalo,.....Kobi.
Hide of buffalo,....Hibena kobi.
Tail of buffalo,.....Hono kobi.
Wood for lighting fire by friction,...Muibalafé.
Man,.....Boodo.
Woman,.....Koomara.
Child,.....Neaté.
Inner rind or bark (techaya) for making cords,.....Bishi.
Cord,.....Koobi.
Rain,.....Mini do hitero.
Sky,.....Hitero.
Wind,.....Haeliti.
Pipe,.....Kootoo Taab.
Tobacco,.....Taab.
Thief,.....Boogo.
I have lost it,.....Tigi tigi.
I have found it,.....Mooteran.
Bite it,.....Teng i leng.
Giraffe,.....Keelyri.
Lion,.....Booti.
Panther,.....Kogoo.
Monkey,.....Koongoo.
Wild-cat,.....Doongoo.
Small monkey,.....Munge.
Ostrich,.....Kumbo.
Elephant,.....Keedi.
Antelope,.....Karia.
Gazelle,.....Diloo.
Kéka,.....Dehick.
Pot,.....Katté.
Crocodile,.....Umgunjee.
Fish,.....Gooboo.
Bird,.....Umboroam.

THE END.

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SKETCH MAP

OF

ETHERICKS TRAVELS

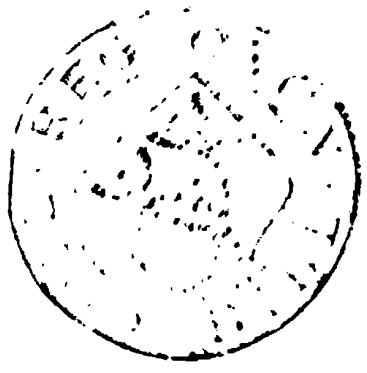
In the years 1853-1858.

25

ARABIA

20

Lithog^d by W&A K Johnston. Edinburgh



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